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CYRUS P. GROSVENOR, Editor.

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From the Baptist Missionary Magazine.
GERMANY.

Distribution of tracts and scriptures.—
Baptism at Hanover.—Celle, Sept. 21, 1838. After having been busily engaged, so much so that I was under the necessity to take part of the night in order to get ready for the present journey to the south, I left Hamburg yesterday. Travelling through the night, I had but few opportunities of sending forth the little messengers of peace, which accompany me on my journey—the tracts. To-day I called on several individuals, with whom I was previously acquainted, among them some Separatists. I attempted to impress the leading man among them with the importance of uniting with his brethren and forming a Christian society. He acknowledged the desirableness of such a union, but made no positive promise to effect one. This individual might be made extensively useful, if his views of divine truth were more scriptural, as he has retired from business and visited the few Christians here and at other places near Celle, from time to time. I formed so far a connection with him that he engaged to circulate the pure scriptures, of which a number of copies will be sent him.

At the inn where I staid, I supplied the waters with tracts, and one of them came afterwards to my chamber for more tracts. He appeared to be interested in divine things, and I enjoyed a favorable opportunity of explaining to him the way in which a sinner is saved.

In the afternoon I proceeded to Hanover. Many opportunities presented to distribute tracts to carriers from the interior, at inns, and the cottages on the road side. May the Spirit of God water the seed sown this day, and cause it to yield fruit.

23. Hanover. Baptized Mr. ——— this afternoon, in a small rivulet, about a mile's distance from the city. Had several interviews with this brother previously to the administration of the ordinance, and though his views are not correct on all points, I could not forbid him the water, believing as I do, that he rests with his soul on the finished work of Christ. This brother was formerly a Roman Catholic, joined the Lutheran community some years ago, but was gradually convinced that its structure is unsound, and applied to me for baptism about six months ago. He appeared to be deeply impressed with this solemn ordinance of Christ, and with the obligation under which it places the child of God, to live to his honor and glory.

In the evening I gave a short address to his family. The sacred day of rest is here awfully profaned, not only by the great mass of the ungodly, but even by the few who profess to believe on the Son of God. Every shop was open, and every species of trade carried on, as on days of labor. Little or no effort is made to bring the people to the knowledge of Him, whom to know is life eternal; and multitudes, called Christians, die without any scriptural view of Christ, and drop into that awful gulf from which there is no deliverance—where the worm dieth not—where the fire is not quenched.

24. Hameln. On my way hither, I had an interesting conversation with a deist, who ultimately acknowledged that the Christian, right or wrong, must be happier than he was. I attempted to impress on him the awful consequences of his rejecting the scriptures, and the Son of God, if, as I fully believed, the bible was true, and Christ the only medium of our acceptance with God. I gave him several tracts, which he promised to read. Called at the paper-mills near this town, from whence I have of late received a supply of paper for tracts, the memoir of Mrs. Judson, &c. Had many opportunities of distributing tracts on my way to the mill, where I was kindly entertained, and supplied the owner's family, and the numerous persons employed by him, with suitable tracts. I gave a brief sketch to the family of Mrs. Judson and the Barman mission, in which all appeared to feel interested; and I was requested to send a copy of Mrs. Judson's memoir when completed in German. Mr. G. stated that a minister, a few miles distant, had made an effort in favor of the temperance cause, that he would be glad to see me, and if my time permitted to call upon him, his carriage was at my disposal. I accepted the kind offer, and called on the pastor, by whom I was well received. He gave an interesting statement of his efforts in the temperance cause, in which I tried to encourage him, and promised to send him a quantity of tracts on this subject.

26. Eimberth. Arrived here late last night. Distributed a considerable number of tracts on the road. Never felt the importance of tract distribution more than to-day. Many immortal beings have this day been pointed to the only refuge from the wrath to come, through our little messengers, who never have heard before, and probably never will hear again, of that only name given among men whereby they must be saved.

Called on a Christian man, who kindly offered to distribute what bibles and tracts I

might send him. There is a great want of scriptures, and the people so poor that they cannot purchase them.

26. Gottingen. Distributed upwards of one hundred tracts on my way here. My heart was often lifted up in gratitude this day for this mode of preaching the everlasting gospel to my fellow sinners. May it prove to many the power of God to their salvation.

I had several interviews with Dr. B.—, a serious man, anxious to be in some way or other useful in promoting the cause of Christ. (Being rather advanced in years, he has no prospect of obtaining a place in the Lutheran church.) He has made occasional excursions into various parts of the country, to converse with the people, and supply them with tracts. What I could spare of my reduced stock, I left with him. I made an arrangement with him, which will enable him to devote more of his time to the distribution of the scriptures and religious tracts.

28. Cassel. From Gottingen to this place, I had an interesting travelling companion, a Roman Catholic, returning to his native place, near Prague in Bohemia. After the usual and inexhaustible medium of conversation, the state of the weather, had been resorted to, I embraced the first opportunity of introducing the one thing needful, and found, to my great joy, that my fellow traveller began to listen with much attention; so much so, that for upwards of an hour I was permitted to present to his view all the leading truths of our holy religion, which closed with an affectionate appeal and application to himself. He appeared so deeply impressed with the truths he had heard, that expressing the wish to possess a bible, I gave him my pocket Testament and my few remaining tracts. These will be carried into the heart of a country enveloped in gross darkness, and may thus be made instrumental, by the Spirit of God, of gathering from among these ignorant Catholics, some of God's chosen people. A good many of our travelling mechanics, and several innkeepers were also supplied with tracts.

At Stuttgart Oct. 16.
A lady of rank, with whom I have had several interviews, sent me this day her confession of faith, and desired to be baptized. She was baptized this evening; also the young woman alluded to above. Was fully occupied the whole of the day, in taking leave of the brethren, as I had decided to depart at nine this evening. Preached till ten minutes before nine to a very crowded assembly. We all appeared to feel the power and presence of our risen Lord, and I hope to reap some fruit from this glorious evening.

Twenty-three believers have, in all, been baptized, during my stay here, and united into a Christian church. May the great and gracious Shepherd of his sheep—who has thus sweetly united them, as once his churches were united, before the inventions of devils and men had marred their unity, beauty and strength—watch over and preserve this little flock; and may the honorable mention recorded of the church of God at Thessalonica, (1 Thess. 1. 8.) be verified in them. I commend them all to God, and the word of his grace, which is able, &c.

In looking back on the great and glorious things effected at Stuttgart, within these last few days, through an instrument so weak and worthless, my soul is overwhelmed with the goodness of God. He alone doeth wondrous things. Let his name be eternally magnified, and the whole earth be soon filled with his glory. Amen.

Theological Institutions.—That the preparation which those need who are called to missionary or ministerial work, can be most efficiently afforded in an institution established and properly conducted for this purpose, must be too evident to need any extended argument. A Seminary is needed for this purpose, just as much as a Seminary is needed for any other purpose. Why are schools, seminaries and colleges established at all, but for the plain reason, that the good sense and experience of the world have decided that educational purposes can be accomplished better in this way than in any other. To facilitate the acquisition of Theological science, to familiarize the mind with the rules of interpreting the Bible, to develop all the mental faculties, to draw out the intellect, and discipline the mind to habits of patient intellectual labor, we must have instruction, and such instruction, and given under such circumstances as are afforded only in institutions established and supported for this specific purpose. Preaching the gospel, for instance, is a science which must be studied and understood.—The minister not only needs to know what to preach, but how he can preach it, with the greatest hope of success. He should know the different forms assumed by error, and the best method of applying himself to its refutation. Nor should it be forgotten, here, that more of this knowledge may be obtained during a few years in a well regulated Seminary, than most ministers ever find it possible to acquire after they have once commenced the duties of the sacred office. And we may add, that many persons after entering the ministry, spend more time, in fruitless efforts to prepare themselves for its duties, than would be necessary, to acquire a competent education, if devoted exclusively to this subject, before the duties of the ministry were commenced. And who can tell how much time is actually lost or how many duties a minister may be compelled to neglect, when he finds himself in that responsible office without suitable qualifications? And will not the church suffer her ministers to speak for themselves on this feature of the subject? May they not even hint at the depth and extent of their embarrassments, for the want of that which the church has neglected to afford? The reproach and inconveniences of a scanty support may be borne, without complaining.—To be persecuted for righteousness' sake is an occasion of Christian joy. But the deep

and crippling embarrassment which many a pious minister has been doomed to feel, for the want of an education, when it was too late to obtain it, can be imagined by those, only, who know what it is to suffer it.

But the remedy for these embarrassments is with the laity of the church. Ministers originate from among the private members. It is for them to fix the standard of ministerial preparation, and the work is done. It is for them to say whether they will sit under the preaching of men of inferior intelligence. It is for them to say, whether they will give men, pious though they may be, authority to go forth, as public teachers, before an intelligent community, who are not qualified for such an undertaking.

SCOTLAND AND THE BIBLE.

The common schools of Scotland have a powerful influence in moulding the character of the people. In the southern parts of the country, with which I am more particularly acquainted, a good education is placed within the reach of the whole of the rising generation, and there is not a child that does not acquire some knowledge of the ordinary branches of learning. The course of education in the common schools of Scotland is not very extensive, but the instruction given in the different branches which compose that course, is thorough; and by means of it, a foundation is laid on which may be erected a superstructure of almost any dimensions. Biblical instruction forms a part of the exercises of every school. The Bible, so far as I know, is always one of the class-books; and the Assembly's Catechism is regularly repeated by every scholar that is old enough to commit it to memory. Other compendiums of Christian doctrine and duty, in the shape of catechisms, suited to the different capacities and attainments of the pupils, are used in most of the schools. At the seminary which I attended, we were required, every Monday, to repeat the texts of the sermons which we had heard the preceding day; and if any of us had not attended a place of worship, it was expected that we should give a satisfactory reason why we had not done so. I cannot say how common rules were in other schools; but I know that we who were obliged to submit to them, never supposed that we were more strictly dealt with than others in our circumstances. Even in the classical school of Scotland, one day in the week is usually devoted to the reading of books on religious subjects—so far, at least, as my knowledge enables me to speak on this point, such a practice is common. "Sacred Dialogues," and "Buchanan's Psalms," (Latin,) are books which form part of the reading of the different classes that pass through the grammar schools of Scotland. It is unnecessary to say, that all this is well calculated, to exert upon the youthful mind an influence which is favorable to religion and morality.

Vermont Chronicle.

THE BAPTIST MISSIONARY SOCIETY.
The forty-seventh anniversary meeting was held May 24, in Finsbury chapel. W. B. Gurney, Esq. in the chair. The Rev. J. Dyer read the report. It stated that the dispensations of Divine Providence had continued to retard that increase of agency at Calcutta which the varied and extending operations in progress in and around that city so much required. The translation of the Scriptures into various languages was steadily advancing. The labors of the missionaries in other parts of the East Indies had been greatly blessed. The schools were well attended. In the West Indies, amidst all the scenes of secular excitement which had recently occurred, the work of God continued to advance in a very encouraging degree. A net increase of 2,617 had taken place in the number of members, which is now 21,337. The enquirers were scarcely less numerous, amounting to 29,919. A large increase was also reported in the number of pupils receiving instruction in the schools in connexion with the mission. The day schools contained 5,413, the evening schools 577, and 10,127 were taught on the Sabbath, making a total of 16,117, being 5,214 beyond the number last reported. The missionaries had also solemnized 1,942 marriages among the negroes during the last year. Since the last annual meeting four missionaries had embarked for the East.

The receipts applicable to the general purposes of the mission, which formed the actual criterion of its financial progress, had been 16,233l. 10s. 11d., being an advance of about 4,000l. on the amount reported at the last anniversary. If to this sum were added what has been received for translations, schools, and other minor objects, including contributions for sending new missionaries to India, and towards the removal of the debt, it would form an aggregate of 22,411l. 4s. 6d., an amount considerably beyond the income of any previous year. At the commencement of the year the Society was burdened with a debt of nearly 4,000l.; that amount was subsequently lessened by donations for that special purpose, to 2,673l.

BAPTIST UNION.
The twenty-seventh anniversary meeting was held May 1. The Rev. T. Swan, of Birmingham, in the chair. The Rev. S. Belcher read the report, from which it appeared, that there are somewhat more than 1,500 Baptist Churches in Great Britain, of which 935 are united in 37 local associations; that in the twelve months preceding the date of the last returns there were baptised in 804 of these churches 5,400 persons; that 937 were received from other churches; and that 625 had been restored. It further appeared, that 1,359 had died; that 1077 had been dismissed, that 178 had withdrawn; and that 1,066 had been excluded. The clear increase of members in 736 churches during the past

year was 3,296; and the numbers in 681 of the associated churches is 69,864. Seventeen ministers had been removed by death; and 113 had been reported as new-ordained, or recognised as pastors of different churches. There had also been 25 new churches formed during the year.

SANDWICH ISLANDS.

We copy from the Presbyterian the following extract of a letter from the Rev. Richard Armstrong, a missionary at Waikiki, in the Sandwich Islands, to the Rev. George Juckin, dated January last:

Every department of our work seems to progress pleasantly, and we need nothing but a continuance of the Savior's presence to crown our labors with complete success. Attention to religion seems to grow more and more general, and the fruits of the Spirit are every where apparent. O, what a blessed time we have had for eighteen months past. It would be worth sailing round Cape Horn a dozen times to enjoy such reasons of refreshing from the presence of the Lord. I attend a religious conference every morning at half-past 5 o'clock, which is attended by about 800 persons of all ranks and ages, and although this meeting has been kept up for more than two years, there is no flagging in interest. By the dawn of day the meeting is closed and the people go to work. My meeting house is too small, so I am trying to build a stone one. In order to accomplish this, I have to work with my own hands. With the help of natives I have trained to the yoke twelve yoke of oxen, and made two carts, (wheels of solid legs with holes for the axletrees.) These work well, and astonish the natives to see how a little skill will lighten their labors. They draw with these stone, coral for lime, and timber, &c. No set of men could work more willingly than do these poor native natives to build a house for God. The house is laid out 100 feet by 53, and the cornerstone is to be laid next week.—The natives do all the work, both masonry and carpentering, except a little superintending. They are resolved on having a good house, and will try to finish it, if possible. I wish some rich friend would send us a donation of five or six boxes of 8 by 10 glass for it.

The subject which occupies most of my thoughts, when I have time to think, is the extension of the Redeemer's kingdom among the heathen. The longer I live in this world, and the more I reflect upon the character and condition of man with the gospel of Jesus Christ, the more am I impressed with the idea, that none of us are impressed with the importance of this subject as we should be. What is man—what a nation of men without the gospel? As to character, a semi-brute, a semi-devil, and as to condition, ruined without a remedy. The best judgment I can form on the subject, is that the ministry are chiefly to blame for the neglect of the heathen. Ten times more of them should go to the heathen than do, and those who remain should so construct (if I may so speak) their churches as to enlist their whole energies in the work. A professor of religion who will knowingly disavow the last command of Christ, whatever may be his character and conduct in other respects, has no more claim to be considered a believer than if he refused to repent. It is the business of the Church, and the very end for which she was organized, to carry into effect that direct and inconceivably important injunction; and when the church trifles with this command, she trifles with the welfare or woe of untold millions, she trifles with the blood of Calvary that was shed for the heathen. She forfeits the favor of her Lord, and he will make her feel in due time the fierceness of his wrath. But it is in vain to try to do justice to this subject in a few lines. It occupies more and more of my thoughts and feelings, and therefore I just mention it.

MINISTERIAL SUCCESS NOT ALWAYS VISIBLE.
Mr. Scott thus encourages a clergyman from his own ministerial experience, "My prevalent opinion is, that you are useful but do not see the effect. Even at Ravenstone, I remember complaining in a New Year's sermon, that for a whole twelve month I had seen no proof of my preaching, yet it appeared within the course of the next twelve months, that not less than ten or twelve had been brought to consider their way during that discouraging year; besides others, I trust, that I did not know of. The sick bed also, frequently brings to light much that had been effected unconsciously to us in the secret sanctuary of the heart; and much more doubtless remains 'for the day to declare,' which would have been disclosed as a matter of present discovery, but for a wise and tender regard to the susceptibility of our hearts to self-elevating temptations.—Ministerial success may also be viewed as extending beyond present appearances."

We may be successful, even though we should not live to see it. Of the prophets of old that saying was true: "One sowed and another reaped;" they sowed the seed and the apostles reaped the harvest. Thus our Lord reminded them—Other men labored, and ye are entered into their labors." And it is no ground of comfort, that our work may be the seed-time of a future harvest? Or should we neglect to sow, because we may not reap the harvest? We shall share the joy of the harvest, even though we be not immediate reapers of the field. John iv. 36, 38.—*Rev. C. Bridges.*

THE WHITE STONE AND THE NEW NAME.
The following is Archbishop Usher's illustration of Rev. ii. 17. By the "white stone" and the "new name" here promised by Jesus Christ, he means that he will give a secret token of his love to the soul, whereby it shall rest assured of the unspeakable love of God and freedom from condemnation! The Athenians had a custom, when malefactors were accused and

arraigned, to have black and white stones by them; and so, according to the sentence pronounced, those who were condemned had a black stone, and those who were acquitted had a white stone, given to them. To their custom the Holy Ghost here alludes. This stone, this seal, shall assure those that receive it of absolute acquittance from condemnation; and so free them from the cause of fear. Again, Christ will give a "new name;" that is, he will write the sentence of absolution in few letters on the white stone, with a clear evidence. As if he should say, (when Christ hath seen a man overcoming, and how he hath conflicted with temptations, and yet holds out, pressing to the crown to the end of the race.) Christ will come in, and ease him of all his pains and sorrows, with such a sweet refreshing as is unspeakable.

My Beloved Son. In this word lies all the comfort of a Christian. No pleasantness, no acceptance indeed, out of him; but in him, all acceptance of all that are in him. Nothing delights the Father but in this view, all the world is as nothing in his eye, and all men hateful and abominable by sin. Thou with all thy good nature and good breeding, and good carriage, vile and detestable out of Christ. But if thou get under the robe of Jesus, thou and all thy guiltiness, and vileness, then art thou lovely in the Father's eye. Oh! that we could absolutely tie up in him, whatever we are, yet shrouded under him. Constant, fixed, believing faith. Let not the Father then see us but in the Son, and all is well.

Archbishop Leighton.

COMMUNION WITH ONE'S SELF.—A person of a truly superior and philosophic mind would seldom wish to forego the estimable privileges of communing with himself. Sir Walter Scott says in his diary: "From the earliest time I can remember, I preferred the pleasure of being alone to wishing for visitors, and have often taken a banquet and a bit of cheese to the wood or hill, to avoid dining in company. As I grew from boyhood to manhood, I saw this would not do, and that to gain a place in man's esteem, I must mix and mingle with them. Pride and exaltation of spirits often supplied the real pleasure which others seemed to feel in society; yet mine certainly upon many occasions was real. Still if the question was eternal company, without the power of retiring within yourself, or solitary confinement for life, I should say, 'Turkey, lock the cell.'"

Light.—The term light is often used in the Bible in a metaphorical or spiritual sense. In this application, the term appears to include two ideas—first knowledge; because light makes manifest or discloses things as they are; and then the pleasure or joy which flows from that knowledge. The church of God on earth, is a place of light, when compared with the darkness of the world; that is, it is a place of much greater knowledge, and more pure and elevated joy. But heaven is a place of still greater light—of more extended and accurate knowledge, and of still purer joys. Christ is the source of this two-fold light, both on earth and in heaven.

Labor for a Tender Conscience.—Labor for a tender and wakeful conscience, which may be sensible of the least offence, and apprehensive of God's wrath attending the same; what hope is there of his repentance whose conscience is seared? And yet how busy are many to increase their own woe, by putting sin out of their remembrance! Certainly a lively conscience, that shall faithfully present us with an exact view of our estates, is a great blessing. If it were not so, why should God threaten the Israelites to smite them with blindness, and with a stony heart, meaning, that he would in due time, that will awake at the least blow, and perform its office. David could have no peace till he had made his peace with God; he did but cut off the lap of Saul's garment, and his heart smote him and brought him upon his knees, and made him cry, "Lord, I have sinned exceedingly, take away the trespass of thy servant, for I have done very foolishly." Had his conscience been dull and hard, what security would have crept upon him, what carelessness to become a petitioner to God for mercy? Never therefore turn thine eyes from beholding that which conscience offers to thy view! Alas! conscience doth nothing of itself, but by special authority and commission from God, whose deputy it is.—*Bolton's Carnal Professor.*

There is greater depravity in not repenting of sin when it has been committed, than in committing it at first. To deny as Peter did, is bad, but not to weep bitterly, as he did, when we have denied, is worse.

Payson.

HE RESTRAINED THEM NOT.
Eli, the priest, was a pious man; and yet his house was cursed, and his sons destroyed. Why? "Because his sons made themselves vile, and he restrained them not."—I Sam. 3: 13. Eli instructed and reproved his sons, but he failed to restrain them by parental authority. Instruction without parental authority will not preserve them from the paths of the destroyer, neither will authority without instruction. The two must go together, strengthened by the power of parental example. If parents would preserve their families from the curse of God, and their children from eternal ruin; let them instruct, exhort, restrain.

Prot. and Herald.

A Good Hit. A clergyman preached in a small town, which he had visited in the course of his travels, having received no invitation to dine with any of the inhabitants, after exhorting his hearers in the strongest manner against being seduced by the prevailing vices of the age, said, "I have preached against every vice but luxurious living, having had no opportunity of judging to what extent it is carried in this town."

From the Anti-Slavery Examiner.

TESTIMONY

OF THE LATE REV. JOHN GRAHAM, of Townsend, Mass., who resided in South Carolina, from 1831, to the latter part of 1833. Mr. Graham graduated at Andover College in 1829, spent some time at the Theological Seminary, in New Haven, Ct., and went to South Carolina, for his health in 1830. He resided principally on the island of St. Helena, S. C., Tripp, Esq., a wealthy slave holding planter, engaged as an instructor, and was most of the time the stated preacher on the island. Mr. G. was extensively known in Massachusetts; and his fellow students and instructors, at Amherst College, and at Yale Theological Seminary, can bear testimony to his integrity and moral worth. The following are extracts of letters, which he wrote while in South Carolina, to an intimate friend in Concord, Massachusetts, who has kindly furnished them for publication.

Springfield, St. Helena Is. S. C., Oct. 22, 1832.

"Last night, about one o'clock, I was awakened by the report of a musket. I was out of bed almost instantly. On opening my window, I found the red light of the fire, which he usually keeps by him night and day, at a slave, who had come into the yard, and as it appears, had been with one of his household servants. He did not hit him. The ball, taken from a pine tree the next morning, I will show you, should I be spared by Providence ever to return to you. The house servant was called to the master's chamber, where he received 75 lashes, very severe too; and I could not only hear every lash, but even groan which succeeded very distinctly as I lay in my bed. What was then done with the servant I know not. Nothing was said of this to me in the morning and I presume it will ever be kept from me with care, if I may judge of kindred acts. I shall make no comment."

In the same letter, Mr. Graham says:—"You may ask me of my hostess"—then after giving an idea of her character says:—"To day, she has I verily believe laid, in a very severe manner too, more than 300 stripes upon the house servants." (17 in number.)

Again under date of July, 1832, Mr. G. writes, "I wish you could have been at the breakfast table with me this morning to have seen and heard what I saw and heard, not that I wish your ear and heart and soul pained as mine is, 'with every day's observation' of wrong and outrage, with which this place is filled, but that you might have auricular and ocular evidence of the cruelty of slavery, of cruelties that mortal language can never describe—that you might see the tender mercies of a hardened slaveholder, one who bears the name of being one of the mildest and most merciful masters of which this island can boast. Oh, my friend, another is screaming under the lash, in the shed-room, but for what I know not. The scene this morning was truly distressing to me. It was this:—After the breakfast was asked at the breakfast table, one of the servants, a woman grown, in giving one of the children some molasses, happened to pour out a little more than usual, though not more than the child usually eats. Her master was angry at the petty and indifferent mistake, or slip of the hand. He rose from the table, took both of her hands in one of his, and with the other began to beat her, first on one side of her head and then on the other, and repeating this, till, as he said on sitting down at table, it hurt his hand too much to continue it longer. He then took off his shoe, and with the heel began in the same manner as with his hand, till the poor creature could no longer endure it without screams and raising her elbow as it is natural to ward off the blows. He then called a great overgrown negro to hold her hands behind her while he would wreak his vengeance upon the poor servant. In this position he began again to beat the poor suffering wretch.—It now became intolerable to bear; she fell screaming to me for help. After she fell, he beat her until I thought she would have died in his hands. She got up, however, went out and washed off the blood and came to before we rose from table, one of the most pitiable objects I ever saw till I came to the South. Her ears were almost as thick as my hand, her eyes awfully blood-shot, her lips, nose, cheeks, chin, and whole head swollen so that no one would have known it was Ella—and for this she had to turn round as she was going out and thank her master! Now, all this was done while I was sitting at breakfast with the rest of the family. Think you not I wished myself sitting with the peaceful and happy circle around your table? Think of my feelings, but pity the poor negro slave, who not only feels his cruel master when he eats and sleeps, but bears the stripes his caprice may inflict. Think of this, and let heaven hear your prayers."

In a letter dated St. Helena Island, S. C., Dec. 3, 1832, Mr. G. writes, "If a slave here complains to his master, that his task is too great, his master at once calls him a scoundrel and tells him it is only because he has not enough to do, and orders the driver to increase his task, however unable he may be for the performance of it. I saw TWENTY-SEVEN whips put at one time just because we were so tired that they could scarcely drag one foot after the other."

Franklin's reason for a New Church.—In the middle of the last century, when some doubts were expressed as to the propriety of erecting a new Episcopal Church in Philadelphia, Dr. Franklin delivered an opinion upon it in his characteristic manner. "To build a new church in a growing place," said he, "is not properly dividing; but multiplying, and with really a means of increasing the number of those who worship God in that way. Many who cannot now be accommodated in the Church, go to other places, or stay at home—and if we had another church, many who go to other places, or stay at home, would go to church. I had for several years nailed against the wall of my house, a pigeon-box that would hold six pairs, and though they bred as fast as my neighbor's pigeons, I never had more than six pairs, the old and strong driving out the young and weak, and obliging them to seek new habitations. At length, I put up an additional box, with apartments for entertaining twelve pairs more, and it was soon filled with inhabitants by the overflowing of my first box, and of others in the neighborhood. This I take to be a parallel case with the building of a church here."

DISGRACEFUL.

The British Queen fired a great number of guns, as she came up the harbor, on her recent visit, and in the North River, previous to going to her destined wharf on the other side of the city. These guns were answered by a cannon which has been placed on the Battery. On this the Journal of Commerce very appropriately remarks:

We are sorry to be obliged to report so soon again another rude disturbance of this sort, upon the quiet of our Sabbath. We are the more sorry and the more surprised at this, because Mr. Junius Smith, our countryman, who projected the ship, and Mr. McGregor Laird the chief director of the company, were both on board, and the agents here are understood to be men who not only know the customs of the place but have taken some active part heretofore, in promoting the observance of the Sabbath and the other benevolent objects of the Christian religion which belong with it. We hail the arrival of this splendid ship, but yet there are greater and better things in the world than she, and we think she will find a violation of the religious feelings of our citizens not the best way to secure popularity.

FROM NORTH-EASTERN TEXAS.—By a gentleman arrived yesterday from Nacogdoches, Texas, via Natchitoches and Red River, we learn that considerable excitement prevails in the neighborhood of St. Augustine and Nacogdoches, in relation to the hostile movements of Bowles, the Cherokee Chief, who, it is feared, contemplates a hostile invasion. General Rusk had sent expresses in different directions for all the militia to turn out, and had already collected nearly 1000 men. His camp, when our informant left, was within two miles and a half of that of Bowles, and an engagement was hourly anticipated.

Bowles, in the meantime, was hourly receiving reinforcements from Arkansas, and the struggle was expected to be severe. There is little doubt in the neighborhood of Nacogdoches, that Bowles has an understanding with the Mexican authorities, and that he has been instigated to his hostile movement by a promise of immense grants in Texas in case he succeeds, and that moreover the Mexicans have agreed to attack the western frontier in the vicinity of San Antonio or Goliad to investigate him still further. We are anxiously looking for the results of the action near Fort Houston, at the forks of the Sabine and the Trinity, which must have taken place on the 13th or 14th inst., unless a treaty has been effected between the Vice President of Texas and Bowles, of which there was but little hope.

The Kickapoo, a warlike and dangerous tribe, whose skill with the rifle is said to be as great as that of the Tennessees, Kentuckians or Texans, have joined Bowles, who is spoken of as a shrewd, designing and ambitious chief, well educated, and perfectly conversant with the English language. The Texans desire no treaty with the Indians—all they want is a war of extermination, since they have learned the treachery of Bowles. The latter has always pretended to act a perfectly friendly part; but the interception of several letters lately, to the authorities of Mexico, has shown him in his true colors.

So says a contemporary, but if Bowles were a white man he would be called a hero.

From the New Orleans Courier of July 16. The arrival of the steamer Columbia, last night, puts us in possession of news from Texas to the 12 inst. of which the following may be considered the principal items.

Some sickness prevailed in Houston. It was rumored that an army of 4000 Mexicans had marched to Matamoros. This intelligence made little impression on the minds of the Texans, whose attention was principally turned to the Indian frontier. A large body of Texans, regulars, volunteers, and militia, had marched to the northern frontier, where it was understood Indian parties from twenty tribes were about to meet them. The Texans, it was said, were determined to compel the Indians to abandon the northern council, and it is thought the savages will battle rather than consent. We shall not know the result of this meeting for some weeks.

More than 1000 persons are said to have already squatted on the site of the new capital of Texas, on the Colorado; and it was thought the competition would be very great at the approaching sale of the lots.

The citizens of Houston appear to have had a very serious brush with the gamblers. It is said, the cotton crop of Eastern Texas will this year fall a little short of 20,000 bales. Besides the marauding parties of Comanches on the western frontier, the trade between Texas and the country beyond the Rio del Norte, is now said to suffer from the depredations of land pirates, or armed bands of white men, who plunder alike Mexicans and Texans, when the opportunity offers.

Tradition Extraordinary.—There is now living in the vicinity of Aberdeen, a gentleman who can boast personal acquaintance with an individual who had seen and conversed with another who had actually been present at the battle of Flodden Field. Marvellous as this may appear, it is not the less true.—The gentleman to whom we allude was personally acquainted with the celebrated Peter Garden, of Auchtermuchty, who died in 1775, at the reputed age of 131, although there is reason to believe that he was several years older. Peter, in his younger days, was servant to Garden of Troop, whom he accompanied on a journey through the north of England, where he saw and conversed with the famous Henry Jenkins, who died in 1670, at the age of 169. Jenkins was born in 1501, and was, of course, 12 years of age at the battle of Flodden Field; and on that memorable occasion, he bore arms to an English nobleman, whom he served in the capacity of page. Our reason for thinking that Peter Garden was older than he is reported to have been is this:—There are still living individuals who knew Peter, and to whom he used to boast that he had served under Montrose, and been present at the flight of Fyvie. He used to say he was then a "grey loun," and page to Ogilvie of Forgle. He had a vivid recollection of the encounter, and of the personal appearance of Montrose. The battle of Fyvie was fought in the year 1644; and, supposing that Peter was then between 10 and 12 years of age, he must have been at least 141 years old when he died.

Aberdeen Journal.

Brazil Slave Trade.—Two slavers with 480 slaves on board, have been captured off the coast of Brazil by her majesty's ship Electa. It is said that 90,000 slaves have been imported into Brazil the last six months.

Unripe Religion.—Who then dares say of Christ's religion that it is a harsh, sour and unpleasant thing? It is not religion that makes men harsh and sour, but the want of it. The harshness and sourness only show that the fruit is not yet ripe.—Hare.

PERILOUS ADVENTURE AT NIAGARA FALLS. The new bridge to Iris Island is planted in a frightful rapid, where the current is from twenty to thirty miles an hour, and is only about 100 or 150 yards above the brow of the great precipice, or perpendicular fall. A carpenter named Chapin was engaged with others in covering the bridge, and while at work upon a staging about one hundred feet from Iris Island, accidentally lost his footing and was precipitated into the rapids, and in the twinkling of an eye swept away towards the great cataract. Speedy and inevitable destruction seemed to await him; but fortunately he was uninjured by the fall, and even in this hopeless condition retained perfect self-possession.—Turning his eye toward the only point of hope above the fearful precipice, he succeeded by great dexterity in swimming, in effecting a landing upon a little island some twenty feet in width and length, the uttermost of the group of little cedar islands situated some thirty or forty yards above the falls, and about equidistant from Goat Island and the American shore.

There he stood for an hour looking calmly and beseechingly back upon the numerous spectators who lined the bridge and shores, but with whom he could hold no conversation on account of the distance, and the roar of the rapids.

There is a man in the village of the Falls named Robinson, of extraordinary muscular power, great intrepidity, and withal an admirable boatman—and he was probably the only one that could have been found within fifty miles—who generously volunteered his services, to attempt reaching the island in a boat to bring Chapin off. A light boat of two oars, similar in construction to the White Hall race boats, was soon procured, and he embarked.

He proceeded with great deliberation and consummate skill, darting his little boat across the rapid channels, and at the intervening eddies holding up to survey his situation and recruit his strength for the next trial. In a few minutes he neared the island, but a rapid current still intervened, sweeping close to the island, and rendering the attempt to land very difficult. He paused for a moment, and then with all his strength darted across and sprang from his boat—his foot slipped, and he fell backward into the rapid current. Retaining, however, his grasp on the boat, he sprang in, and again seizing his oars, brought up under the lee of the little island. All again felt a momentary relief, but still the great labor and hazard of the enterprise remained to be overcome. A cool head and a strong arm could only effect it—Robinson proved equal to the task. Taking his companion on board, in the same careful and deliberate manner, though at infinitely greater hazard and labor, they effected a safe landing on Goat Island.

There the spectators assembled to give them a cordial greeting. A scene of great excitement ensued—the boat was drawn up the bank and it was moved and carried by acclamation that a collection be taken on the spot for Chapin, and his noble-hearted deliverer Robinson. It was a generous one, and was thankfully received; but the reflection to Robinson that he had rescued a fellow being under such circumstances, will be to his heart a much richer one. After the collection, Robinson and Chapin took their seats in the boat, and were carried in triumph on the shoulders of their neighbors to the village.

The interest of the whole scene was heightened by the presence of Chapin's wife and children, who stood on the shore watching with unavailing horror and agony what seemed his inevitable and fearful fate. With what devout and heartfelt gratitude must they have thanked God, when the husband and parent once more stood by their side, safe and sound.

Buffalo Com. Adv.

THE TORNADO AT NEW HAVEN.—The tornado began at half-past 11 o'clock, A. M. and was preceded by heavy rain, with constant thunder and lightning. Its course was from south-west to north-east, extending over a width of from twenty to thirty rods. Its first ravages were observed in the western part of the town on the Derby Turnpike, and in its progress it unroofed two or three dwelling houses, destroyed several barns and out buildings, twisted up by the roots several large elms, and destroyed gardens, fruit trees, &c. Thence its progress is thus described by the Register.

The next object of its wrath was the African church (a new wooden building) which it knocked into a thousand fragments, many of which were carried high in the air on the top of the tempest. Several small houses, standing at intervals in this part of the town, were blown to pieces as they were severely reached by the tornado, leaving in almost every instance nothing but the foundations. In one of these houses, occupied by a Mr. Warner, his wife, the only person in the house, was washing, when the storm burst upon her, and the next instant found herself in the cellar, with her kettle of boiling clothes upset beside her, and uninjured, but no part of the house to be seen! G. F. H. Read, Esq. who had taken shelter in one of these buildings, is said to have had an arm broken, or badly bruised; and a woman residing in another, had her leg shattered by the falling of the house. A new house, in the course of finishing, owned by Mr. Munson, was blown down, and the house of a Mr. Way, scattered to the whirlwind. The air was now filled with rafters, boards, shingles, parts of fences, &c., gathered in the space of about two miles, and the tornado proceeded in the direction of Capt. Gregory's beautiful seat—which seems to have encountered the very brunt of its fury. Surrounded by fine trees and shrubbery, which checked somewhat the force of the miles, the house itself was not as much injured as it otherwise would have been—still many of its fruit and larger trees bowed before the blast, were torn up by the roots, and hurled against the fences. A huge chimney tumbling through the floor into the very room where his family were sitting: yet they all miraculously escaped injury! his barn and out-houses were nearly demolished, and the whole appearance of his splendid grounds was as if a battery of chain shots had been poured among them. His loss must be severe. To the left of his premises, the barn of Mr. Jas. Munson, was levelled with the ground, and several large trees immediately in front of his house, were dragged up by the roots, and thrown across the street. The house was not injured.

The house of his neighbor, Mr. Miles Sperry, who supports his family by raising vegetables, was cut off from the first story upwards, and blown in every direction—while the family were all at home. No one injured. Its violence was so great at this point, as to completely strip a flock of fowls of their feathers, which were afterwards found dead. On the right of Capt. Gregory, the house of Professor Chas. U. Shepard, on the "Plains ground," was slightly damaged, and several trees were blown down; the roof of his large barn was taken off, and carried more than a mile by the force of the blast! It had now reached the woods which extended several miles in the north part of the town, through which it passed in the rear of "Sachem's Wood," the residence of James A. Hillhouse, Esq. doing but little damage, except to the fences; occasionally tearing

up a huge oak, or wrenching off the tops of the forest trees. Here it crossed the Hartford turnpike, throwing down a dozen or two of the old poplars, which line the road, and just grazing the out buildings, and passing to the north-east of "High Belmont," (the new and splendid residence of Henry Whitney, Esq.) tearing up by the roots a great many trees, and throwing down the fences.

Approaching the front of the highest bluff of East Rock, the tornado diverging slightly to the north, taking up the bridge at its base, and flinging its fragments over the surrounding meadow, it passed through the gap of the mountain, about half a mile north of the "Hermit's Cave," and came out on the North Haven road, near the farm of Mr. Jabez Potter. The roof of his house was taken off, his barn and cow house blown down—and a boy who was several rods across the street, into the Yankee's "native element," a pumpkin patch. The unceremonious manner of his exit from the barn somewhat surprised him, but he was not injured in the least. The roof of the brick house of Horace Potter, Esq. was taken off the barn and wagon house of Mr. Lyman Potter, were demolished—the roof of Mr. Chester Potter's house was lifted off, and his fine orchard completely destroyed. It then crossed the Railroad, and swept over the meadow to the east of it, pitching the innumerable hay stacks into the air, and playing the same pranks with the fences.

We have not heard of any further damage, but fear that the people of Northford have had a visit from it. It is almost miraculous, that no lives were lost in the midst of so great a carnage. Many poor people have lost their all, and are turned out of house and home.—We went over the whole breadth and length of the course we have described, the next morning, and such a scene of devastation and misery we do not often see. We hope measures will be immediately taken for the relief of those who have been made penniless by this dire calamity. It is a remarkable fact, that those trees which were blown near houses, fell, in every instance from the house, although towards different points.

BANK CLOSED. The Middling Interest Bank, of this city, has been put under an injunction by the Bank Commissioners, and of course its operations are suspended. This is a bank of small capital, \$150,000, situated at the northern part of the city, and for the redemption of its bills, in State street, it has kept a deposit at the Suffolk Bank. We understand that this deposit being exhausted on Monday morning, the Suffolk Bank declined further redeeming its bills, and that shortly afterwards the Bank Commissioners put the injunction upon it. It was reported in State street on Monday, we presume correctly, that the amount of its bills in circulation is a little over \$100,000, and that they will probably be all redeemed.

Boston Patriot.

A RELIC.—A grave stone about two feet long, was dug up on Saturday by some workmen employed in digging a cellar west of the new Court House, Boston, on which is the following inscription in capitals.

Here Lyes ye Body
Of Margaret Rust
Wife of Henry
Rust, Aged about
90 years. Dyed
ye 31 of October
1684.

Rutgers College.—At the meeting of the Dutch Synod in New Brunswick on the 18th instant, an arrangement was made by which the Theological Seminary and the College are virtually divorced. Dr. Milledoller will now reside exclusively over the first, and Dr. Ludlow has been invited to the Presidency of the other.

No theological professor can be President of the College under the present arrangement, and the Synod is pledged to raise the salary, which is fixed at \$2,500 per annum.

The salaries of the Professors is \$1,500. The present number of students is 69, being 20 less than were reported four years ago, and nearly half of these are beneficiaries. As a necessary consequence of the small number of pay students, the institution is embarrassed for want of funds. It is agreed, therefore, that the tuition fees of the beneficiaries shall be paid hereafter, while the funds of the College require it, out of the education funds of the Synod.

The Faculty, in the exercise of a just discrimination, have during the year arrested the course of several young men who, professing to have a view to the gospel ministry, and supported by the contributions of the church, have not given hope that the object of their education would be realized. The general order and duties of the institution were never better observed, and it is hoped that the new organization will relieve it from the embarrassments heretofore experienced.—Newark Daily Advertiser.

Ploughing.—A farmer, in this state, sowed a field of Rye of seven acres, which he worked in the following manner. He ploughed one acre of the land; he then re-ploughed, and then another acre. He then again ploughed the two acres, together with a third acre, and proceeded in this manner, ploughing continually the land already ploughed, and adding one acre at each successive ploughing, till the whole field was completely ploughed. When this was done, the first acre had received seven ploughings, the second six, the third five, the fourth four, the fifth three, the sixth two, and the seventh one ploughing. He then cast in the grain, and harrowed it in the usual manner. The result was, that the product of grain harvested from each respective acre was in exact proportion to the number of ploughings each had received; that which had received seven ploughings producing the most abundant crop, that which had received six ploughings the next most abundant crop, and so on to that which had received only one ploughing, which produced the least of all. There is no doubt that by minutely pulverizing and frequently stirring it deeply, the product of a field may be greatly increased.—But something more than this is necessary for a farmer who would reap a succession of crops, in perpetuity from the same land. He must supply it with a due portion of decayed animal or vegetable manure. Not all the pulverization which could be effected in the soil by a nine months ploughing, would enable the husbandman to gather a crop of corn from a tract of barren land.—Ipswich Register.

It is not known where he who invented the plough was born, or where he died; yet he has affected more for the happiness of the world than the whole race of heroes and conquerors who have drenched it with tears, and manured it with blood, and whose birth, parentage and education, have been handed down to us with a precision precisely proportionate to the mischief they have done.

Man is born to trouble. There is either a wave over your head, or there is one coming. Where then is your resource? It is the same as David's? Is your prayer like his, "lead me to the rock that is higher than I?"

STINGING REBUKE.

The following, from the Voice of Freedom, may well make an American blush and hang his head to think himself" so justly caricatured in one monarchy, and rebuked in another. Oh for the poor privilege which the ostrich claims.—Penn. Freeman.

It is related of Prof. Stowe, now of Lane Seminary, that, while making his European tour some years since, he found himself in Berlin, the chief city of Prussia. Passing along the street one morning, his attention was arrested by several caricature lithographs at the window of a print shop. The professor halted, little thinking he was about to be introduced to a sketch from life and manners in America, but so it was.—The picture represented a miserable, woe-begone slave, crouching beneath the uplifted lash of an athletic, iron-hearted soul-driver, while underneath the whole was the key explanatory, thus: "A specimen of Republicanism, recently imported from the United States." The professor wanted to hide. He scud back to his quarters for the balance of the day. This anecdote was brought to mind by the following paragraph from the pen of a distinguished English writer:

"The United States of America present to the world one of the most extraordinary spectacles that can be conceived by the mind of man. They are a huge moral and political enigma. We behold part of the population priding themselves on the peculiar freedom of their institutions, and holding the other part in the shackles of slavery. They are a people who boast that they are possessed of an 'admirable system of public schools continually spreading into new states; hundreds of academies; 70 or 80 colleges; numerous theological and medical schools; 1,200 newspapers; 8, or 10,000 temperance societies, with 1,500,000 of members; 15, or 20,000 Sunday schools with their libraries and 1,000,000 of scholars and taught by 120,000 of the best men and women among them: an evangelical ministry of not less than 10,000 ministers of the gospel,' and which the writer omits to add, nearly three million of slaves! Alas, that a figure with so goodly a bust should terminate in the slimy folds of the serpent."

ABOLITION BOOKS IN DEMAND IN A SLAVE STATE.—The *Leaven Spreading*—How Mr. Clay's extra effort is regarded.—A gentleman in Missouri, to whom we sent the work named below, writes as follows:

"I was much pleased with the work of Thome & Kimball, and I must confess it gave me somewhat new views on the subject. Not so much, however, from any particular facts disclosed, or any arguments contained therein, as from reflections which it excited. On one point I am fully convinced. Heretofore, I have been a great stickler for gradual emancipation, honestly believing that some preparation was indispensably necessary. Now I am fully persuaded that, if slavery is to be abolished, immediate, full and unconditional emancipation is the most feasible plan; and I am induced to wonder by what process of reasoning I ever arrived at a different conclusion. I will add, that, since I read the book, it has been lent out constantly, and is now some twenty-five miles hence in an adjacent county. I also read with peculiar interest the speech of Mr. Morris, in reply to Mr. Clay, in the Emancipator. If posterity should have no other means of judging of those men, but these speeches, I can have no doubt to whom the laurel will be awarded. I acknowledge, I may be warped somewhat by prejudice, in deciding on the merits of H. Clay; for I cannot divest myself of the opinion that he is the most profligate politician of the present day. That he sought the occasion to propitiate southern feeling, with a view to the next presidential election, I have no doubt. That the abolition whigs of the North will support him, after all, I have as little doubt. This he believed also, or we should never have seen such a speech from the 'great pacificator.'—Am. Citizen.

From the New York Evening Post.

The dispute between the planters and the apprentices in Jamaica, is continued with usual virulence. On the one side it is stated that the negroes refused to labor altogether, that they had taken forcible possession of the farms, converted the crops to their own use, and on being threatened with the terrors of the law, have resorted to secret meetings, and the use of fire arms. To which it is replied, that although there has been some cessation of labor, it has only been temporary, that the apprentices are willing to work for just wages, and that whatever outrages may have been committed, were provoked by the coarse and inhuman treatment received from employers. We perceive by the dispatches of Lieutenant General Sir Lionel Smith, addressed in 1838 to Lord Glenelg, formerly colonial secretary, which are published in the Jamaica papers, that the just wages of the apprentices have been withheld in many instances, "whilst their orderly conduct and obedience to the laws has been most extraordinary, considering their treatment under the operation of the apprentice law, and the many provocations they had to resentment; yet I rejoice to say," he adds "I have not heard of a single instance of violence towards any of those by whom they have been oppressed; and not a single instance of a capital offence has come to my knowledge, since the great mass of the black population came into freedom."

This testimony, given some time ago, seems to be confirmed by other documents published or quoted in the Jamaica papers.

"Going—Going—Gone."—The National Intelligencer, published in Washington City is edited by the Treasurer of the American Colonization Society. In a late number we had the curiosity to add together the amount offered through its columns as rewards for the recovery of slaves who had colonized themselves "with their own consent." They amounted to the very nice sum of \$2950. Twelve fugitives are advertised—dividing this equally among them, we have \$245 83 and a fraction offered for the apprehension of each. This, we suppose is to be taken as an index of the anxiety of the South to "get rid of slavery."

The same paper contains advertisements of "cash for negroes," inserted by professed slave-traders—and yet the National Intelligencer is considered one of the most respectable papers published at Washington.—But is there, after all, any great incongruity in advertising slaves, and advocating Colonization in the same columns? We do not know of a Colonization Journal in the land, that does not directly or indirectly justify slavery.

Christian Witness.

WHAT HAS THE NORTH TO DO WITH SLAVERY?—The Lieutenant Governor of Virginia has recently made a demand on the Governor of New-York, for three free colored men, citizens of New-York, who are charged with the crime of having enticed away a slave from Virginia. A gang of diabolical man-catchers, in New-York city, in the employ, no doubt, of southern slaveholders, seized on the victims and thrust them into prison, without any legal authority, before the requisition reached Governor Seward. On the reception of the requisition, Governor Seward pronounced the evidence in the case to be insufficient to sustain the charge,—but he, consented, it is said, that the victims of this atrocious system of land piracy should remain unlawfully imprisoned, until the pirates shall have time to find—or to manufacture—sufficient evidence! Why did not the Governor of New-York order these men who had been imprisoned contrary to law, to be released according to law? What has the North to do with slavery?—Vt. Tel.

These men have been set at liberty.

"Sanctioned and Sanctified."—Henry Clay, who has discovered a process by which iniquity may be multiplied into holiness, has given the result of his observations to the world, embodied in the maxim, that "Legislation has sanctioned and sanctified negro slaves as property." If statutes of human enactment can "sanction and sanctify" the violation of one of God's commandments, they may do the same by them all, until the whole moral law shall be virtually annulled, and the statute books of the land will have become the ultimate appeal in all questions of moral obligations. Preaching will then be at a discount, and lawmaking will have risen in dignity—Churches will be unanimously voted unnecessary—and theatres will take their places by the consent of the multitude—Sabbath schools will be regarded as the fruit of bigotry, and horse-racing and militia musters will be acknowledged as the most appropriate amusement for the Sabbath. This interesting state of things already exists to a considerable extent in some portions of our country, and it only needs the new discovery in morals made by the Hon. Henry Clay, be zealously inculcated, and adopted throughout the community, to make this happy state of society as general as the heart of any philanthropist could desire.—Christian Sec.

A Horrible State of Society.—The Natchez Courier, of June 10th, contains a communication of nearly two columns in answer to a previous statement, respecting an affray with sword canes, bowie knives, pistols, and double barreled guns, in which a number of citizens of Woodville were partially engaged; from which it would seem that society there is little better than that which exists among pirates and robbers—every man going armed ready to fight with every one, friend and foe, from whom he happens to receive a real or fancied insult. This is one of the legitimate fruits of slavery, which trains men to the exercise of arbitrary and irresistible power, and cultivates, instead of restraining the malignant passions.—Boston Rec.

An Effectual Check to Groceries.—The Municipal authorities of Lexington, Ky. have, we apprehend, adopted a first rate plan for the suppression of groceries and rum gozzling, by an enactment exacting \$250 for a license for a dram shop or "coffee house," and prohibiting any person from opening one, except the applicant produce a written petition in favor of the same, of the bona fide house keepers of the tenements on the square upon which said coffee house for the retailing of spirits is proposed to be kept. What say the conscript fathers of our own bee hive of rum vendors to this noble example from Lexington.—Charleston Paper.

PROGRESS OF THE ENGLISH LANGUAGE.

In the year 700, the Lord's prayer began thus:—
"Uren fader thie art in heofnas, sio gokagud thin noma, to cymeth thine rick; sicthin willas sue in heofnas and in ertho."
Two hundred years after, thus:—
"There ure fader the eart on heofen as si thin namagaleth-god. Com thin ric. Si thin willa on eorthen swa, or heofenum."
About two hundred after this, in the reign of Henry III, it ran thus:

"Fader thou art in heaven blisse
Thin Heyle name it wurth the blisse.
Cumen and mot thy kingdom,
Thin holy will it be all don,
In heaven and in earth also,
So it shall be in full well Ic-tro," etc.
In the reign of Henry VI, it began thus:—
"Our fader that art in heaven, be Iewid be thin name; the kingdom come to thee; be thee will done in earth as in heaven," etc.
In 1537, it began thus:—
"O, our father who art in heaven! hallowe be thy name. Let thy kingdom come.—Thy will be fulfilled as well in earth as it is in heaven," etc.

George Selwyn once affirmed in company that no woman ever wrote a letter without a postscript. "My next letter shall refute you," said Lady G.—Selwyn soon after received a letter from her ladyship, when, after her signature, stood—"P. S. Who is right now, you or I?"

We learn that 18 negroes, who were liberated by Mr. John R. Rix, of Raleigh, N. C. on condition of their emigrating to Liberia, have arrived in this town, and taken passage in the ship Saluda, about to sail for Africa. One woman, who refused to leave this country, will be sold in pursuance of the will of Mr. Rix. (Norfolk Beacon.)

THE ASSOCIATE SYNOD OF NORTH AMERICA.

This is a body of Presbyterian Christians of Scottish origin, spread through the states from Vermont to Illinois, and comprising 89 ministers and 210 congregations. Their last meeting was held at Pitts May 22nd, 1839. In their "Act of Disunion" they enumerate several reasons why of fasting should be kept, one of which follows:

"Slavery in all its opposition to the will of God, and in its natural and necessary mischief to the bodies and souls of this world and the world to come, only legalized, by the constitution of a great portion of these United States, where liberty and equal rights are the licit creed, but even the Church of the God, with a few exceptions, is deeply involved in the evil, and many are zealous gaged in the defence and maintenance of a horrible practice of 'dealing in slave souls of men.' And though the Associate Church has for a period of 38 years, declared slavery to be a sin, and for eight years had an official decision of her superior judicatory recorded on her books, she still to be found in our midst some who too favorable to the principle and practice too judiciously condemned."

The rebuke to their own members look with allowance upon the infamously, ought to make the transgressor and repent.

We copy the following from the Baptist Magazine. Camberwell is in near London and Carnarvon is in Wales:

REMARKABLE BAPTISMS.

CAMBERWELL.—On Thursday, Feb. 23, twelve persons, were baptized in Mark Place Chapel, Camberwell, by E. Steane; among whom were Mrs. Westwood, of Ventrin, in the West, who were previously members of the Society of Friends, and the Rev. Wengler, late of the University of Berlin. CARNARVON.—We are informed young lady of Carnarvon, who is reported to possess an extensive acquaintance with the truth, was, at her own request, invited on a confession of faith, in Christ, 10th of February last, in the parish in Carnarvon, by the Vicar. Applied had been made by the Vicar previous to the subject, to the Bishop of Bangor, directed him to comply with the lady's desire, remarking, it is said, that it was the only mode practiced in the apostles.

AFRICA.

Bro. Wm. G. Crocker writes that missionary operations are moving forward. The war is a discouraging obstacle and unfavorable to the colony. At Basa Cove have had their houses robbed of all they possessed. The Association in Liberia, has five churches, additions by baptism the last two years.

Bro. Crocker has finished a translation of the Gospel by Matthew and Luke, a print as soon as provided with a press. Mr. Wilson, at Cape Palmas, has edited a pamphlet of 36 pages, "A Brief Analytical Analysis of the Grebo Language."

To give our readers an idea of the figurative character of the Grebo language, we subjoin a few extracts from the English, Grebo, and Translated.

English.	Grebo.	Translated.
He is drunk, nah ni na,	rum wuwa	he is drunk
Sea sick, idu ni na,	the sea	the sea
It lights, yau a po yi,	him,	the sky he lights
To thunder, teh name,	the thunder	the thunder
It rains, nuh ble,	the rain fall	the rain fall
It is dark, heide bi,	darkness	darkness
To-morrow, guinamia,	very high	very high
To consider, nu na lah,	to give	to give
Yimu,	I am glad	I am glad
	look me	look me

REVIVALS.—Elders Williams, and Frisette, held a protracted meeting at Mount Ararat church, Howard county, south which continued 10 days, during which 50 persons were hopelessly converted.

We learn from the Baptist Banner, Elder J. L. Burrows baptized 19 persons at Owensboro, Kentucky, the first day in July, making 130 in all, since the middle of May.

To the First Baptist church in Rock N. Y., over 200 persons have been added by baptism.

From the Christian Intelligencer.

IS NOT THIS ELECTION?

The late Rev. Dr. Winter, of London, in company with an Arminian who spars violently against the doctrine of election, him, "Sir, you believe the doctrine of election as firmly as I do." "I deny it," replied Arminian: "on the contrary, it is a detestable." "Do you believe," said the other, "that all men will be saved on the last day?" "Only some." "Do you believe," said the other, "that some will be found to have saved themselves?" "No certainly; God, in themselves." "But God could save the rest, could he not?" "No." "Then salvation is peculiar only to whom God saves?" "To be sure." "God saves them designedly, and not against their will?" "Most certainly." "And then the rest to perish, though he could hinder it?" "It should seem so." "Is not this election?" "It amounts to the same thing."

Calvin and Wesley agreed.

From the above anecdote it is seen that Methodist believes with his heart the doctrine he professes with his mouth to detest.

1. He believes that some only will be saved at last. 2. That some will be saved by God. 3. That some shall inhabit heaven but such as God saves. 4. That God saves them by design, and not against their will. That God suffers some to perish though he could save them. 5. That some shall be saved in this election, not John Calvin, but John Wesley, and every true Christian of whatsoever sect or party, fully agree in these things. Their individual declaration is the grace of God I am that I am. "No us, not unto us, but to God be the glory."

Christian Reflector.

"Charity rejoiceth in the Truth."

WEDNESDAY, AUGUST 14, 1839.

MEETING OF THE BOARD.

A special Meeting of the Board of Managers of the Reflector will be held at the house of Bro. N. W. Smith in Fitchburg, sometime during the session of the Worcester Association next week.

TO CORRESPONDENTS.

A Communication from the Secretary of Mass. Bapt. Convention will appear next week.

Several others are necessarily laid over, but will receive as early attention as possible.

CHANGE OF AGENCY, &c.

Rev. C. W. Denison of New York having received a call to settle in New Jersey, it has become necessary to transfer the agency entrusted to him to another, and our subscribers will, therefore, please settle their accounts with Mr. Southard at No. 9 Spruce St. N. Y. or with the Editor in Worcester.

Dea. M. W. Maynard is now on a tour through New York and other Western States as an agent for the Reflector. He is commended to the confidence and hospitality of our friends. He expects to be in Albany this week.

A brother in Pennsylvania writes us that if our funds are low, he wishes a hint to that effect may be given, &c. We do need the special aid of the friends of the slave at this time, as our expenses still exceed our income; and shall rely with confidence on the brethren who sympathize with us to render us the timely assistance.

Our absence for a fortnight has occasioned an accumulation of business which will require a short time to adjust and our correspondents will be patient.

Our subscribers in N. Y. city will hereafter receive their papers through the Post Office, an explanation &c. of which change will be given on future settlement.

BAPTIST NATIONAL ANTI-SLAVERY CONVENTION.

I am in favor of such a meeting, and would propose that it be held as early as the last of next May. I say, let Baptists, let Methodists and others have their Anti-Slavery Conventions. We know that the church is contaminated with Slavery; she is its stronghold, and, I believe, more influence can be brought to bear upon Southern Baptists by their brethren of the same faith and order of the North than by any others; so of other denominations. I may not be able to attend such a meeting, but shall rejoice to be present and will, if I can; for I trust that I feel that God has made me my brother's keeper, and I cannot get away from this relation if I would. Let a voice be raised that shall strike upon every ear, from the cities of the Atlantic to the Rocky mountains of the West; from the St. Croix to Florida Reef, and say to every Christian "awake thou that sleepest!"—Purify yourselves, even as God is pure." When the armies of Israel went forth to battle with an "accursed thing" in the Camp, God permitted them to be smitten by their enemies. And have not we gone forth to battle in the name of the Lord of Hosts, to Burma, China, the South Sea Islands, and almost every part of the World, with the Achan of Slavery in the Camp of our church? and can we expect God to bless us, so long as we foster this enormous sin? No; he has said, I hate Robbery for burnt-offering; and have we not robbed the poor, even God's poor, of their altars? Have we not consented with the thief? But let us do it no more; let us cry aloud and spare not until the shackles are broken from every Slave; until every man, woman and child in our country is permitted to read the word of God and can worship him according to the dictates of their own consciences, without the fear of the cruel lash.

JOHN B. WOOD.

Somersworth, N. H. July 5, 1839.

Bro. Grosvenor, I am permitted by a friend to make some extracts from a letter, from Rev. Ivory Clark, late of Newton Theological Institution, now Baptist Missionary at Edina in Africa, to his brother in Somersworth, N. H., which may be interesting to some of your readers.—J. B. Wood.

Edina, April 25th, 1839.

The Lord has greatly blessed us, since we have been in Africa. We have had several attacks of the African fever, yet we have not suffered half as much as we expected. Our attacks of fever have all been short, continuing only a few days; our health during the interval of fever has for the most part been as good as it was in America. We have a comfortable house and many of the comforts of life; we live mostly on the production of the country, viz. Rice, Cassava, Potatoes, Plantains, Bananas, &c. Our principal business is the acquisition of the native language, preparing books for the native children to read, and superintending the affairs of the Mission. We have a school of 20 African boys, some of whom can read well, both in English and their own language; some can write quite well, and are studying Arithmetic and Geography, and learn as well as American children. But the natives generally are very ignorant, degraded and wicked. They have no books and, of course, can neither read nor write; they have no Religion nor Religious worship; they believe in one good God who does not wish to injure any one. They also believe in a Devil who wishes to do them much injury; they have great dread

of witches, ghosts and the like. Many of them believe in a kind of transmigration of souls; that is, when a person dies, they think that his Spirit returns in the body of some child. In some places, they bury their dead, and in some others, leave them unburied on some uninhabited Island. They often put food and other things with the dead. The natives wear no other clothing than a piece of cloth about the middle; they are very indolent, their mode of living requiring but little. Their food consists mostly of rice and cassava. Their houses are made of Poles erected in the ground and plastered with mud. These with a good thatch roof, make them comfortable dwellings. The natives treat us very kindly, although they are very Avaricious and thievish. I do not know that they have taken one dollar from us.

The horrible traffic in human blood is still carried on in this part of the country; many a poor creature is carried away from this Coast every year, and Africa yet bleeds at every pore. Nothing will stop the Slave trade but the want of a market, or unless this country is completely irradiated by the light of the Gospel. Nothing, my dear brother, but hope of doing good to these poor Africans, ever would have induced me to leave my dear country and dear friends. For this I was willing to forsake all; and to labor suffer and die. Pray for us, my dear brother; and may the blessing of God attend you and your companion; and if we never meet again on Earth, may we all meet in Heaven. Do write me a long letter soon.

Your most Affectionate brother,

IVORY CLARK.

* His brother died April 12th, 1839, so that they never again meet on Earth.

Moral Reform. When will the principles of this Society prevail? Certainly never, till the Laws of our Country protect every man with his own wife and every woman with her own husband, which cannot be done while Slavery lasts.

Missions.—When will Africa be evangelized? Not until we stop the slave trade; and that cannot be done so long as there is "a market" for Slaves. The schemes of the Colonization Society are ridiculous in the extreme, if their own report is to be taken as the basis of their plans. They say to the Northern Christian that Colonization is to Christianize this much injured part of our World, and, in the same breath, say to the Southern Planter, that the free negroes are a pest to society; remove these pests, these dregs, from your midst, and your Slaves will be less discontented than now.—Thus we see that they foster the unchristian prejudice against color, (religion is all of one color) and will neither Christianize Africa nor free the Slave; the case needs no argument to a common understanding. It is plainly evident that the only tendency of the Colonization Society is to strengthen the oppressor's chain.—J. B. W.

Dear Brother Grosvenor.—At the last Shafsbury Association, (Vermont) every minister in that body gave me his name to be appended to a call for a Baptist A. S. Convention; and all the ministers of Washington Union Association did the same, except Brother Baldwin of Hartford. I will cause the minutes of those two bodies to be forwarded to you and you can take their names from the minutes. Eld. Isaac Wesoot of Stillwater wishes his name added to the call. I am more than ever convinced of the propriety, necessity and promise of such a Convention. And allow me to say that I think one subject of vast importance, which should here be discussed, is, *Ought not our American Home Missionary Society to take immediate measures to send the Gospel to the two and a half millions of heathen within our borders?* I know, objections will be made (the laws of the South are against it, the lives of the Missionaries will be hazarded, &c. &c.) but it is time that these objections were answered.—The laws of Burma and China are against Missions, and what Missionaries have not perished their lives in bringing the Gospel to the heathen? surely the Apostles did.

I have just read a long and interesting letter from a Minister in Slave holding Kentucky, who, though a stranger to me, writes from a heart overflowing with the love of Christ, urging this matter upon Northern Christians. He says, his mind was aroused by reading a hint upon this subject in my Anniversary speech at New York last Spring. He says that such a course will rouse up and bring out many friends from the land of Slavery itself, and so strikes me. Let Southern, eye and Northern, Christians see us suffering in the single execution of our great commission to preach the Gospel to every creature. Let Slavery grapple with the car of the Gospel directly, and undertake to stay the wheels. Leave no cloud—no doubt around it. Let it be a distinct (manifestly distinct) effort to carry the Gospel of Salvation to those men and women who are held as slaves, and then let slave-holders grapple, if they choose. They will meet, not the divided but the undivided part of God's elect in the field. I feel sanguine that such an effort would be attended with success. But, beside that, it seems to me it would be in better keeping with our character as disciples of Christ. I have only time to drop the above suggestions. Ponder the subject, my Brother, and give us your views upon it. Christians want light. "The time is short," our duties should not be left undone; and, if done, they must be done soon. Yours affectionately, in the bonds of a precious Gospel.

NATHANIEL COLVER.

Boston, July 27, 1839.

The communication of Br. Colver came in during our absence, or it would have received earlier attention. Its facts and suggestions are replete with interest, and will, we doubt not, awaken more fervid feeling in Abolitionists. Why should not the Home Mission Society direct their first and most determined efforts against the *heathenism* of this country. On this subject we may have more to say at

another time; but let not correspondents wait for us. Speak your minds, Brethren.

Baptist Anti-Slavery Organization.—Let us organize not only an Anti-Slavery Society, but let us organize a Foreign Mission Society.—Very many of our Baptist brethren now feel that it is wrong to connive at the sin of Slavery by taking money of those who oppress God's poor. Let us have a distinct Society and take Africa for our field of labor. Let us not boast of giving the Bible to Burnans and others while we refuse to give it to the perishing Slave of our own Country. Let us not call upon God to bless us in raising money from Thieves and Robbers.—J. B. Wood.

Mr. Editor, I take pains to furnish one copy of the Reflector every week to our public House. Will not some Abolitionist in each village in New England do likewise? Will not a few of our friends in Boston see that each of the Public Houses in that City is furnished weekly with at least one Abolition paper? I often look in vain at such places for our publications. It will do good.—J. B. W.

THE NATIONAL CONVENTION.

As all of our readers will be gratified by receiving an authentic account of the late Convention and its doings, we shall extract from the Report of the Secretaries such information as will be the most important.

The Roll contains the names of 495 delegates, of whom three were from Maine—nine from New Hampshire—thirty three from Vermont—seventy seven from Massachusetts—twenty eight from Connecticut—seven from Rhode Island—two hundred and seventy eight from New York—thirteen from New Jersey—thirty eight from Pennsylvania—two from Delaware—three from Ohio—two from Michigan—one from Upper Canada, and John Scoble from England.

Removal.—Rev. NATHANIEL COLVER, formerly of Greenwich, Wash. Co. N. Y. has accepted the call of the First Free Baptist Church in Boston to become their pastor, and entered upon the discharge of his duties in that city, on the last Lord's Day in July. His correspondents will address him accordingly.

American Slavery as it is.—Testimony of a Thousand Witnesses.—The Boston Recorder says of this work by Mr. Weld.—"This is the title of a volume recently published by the American Anti-Slavery Society. In our opinion, it will do more to produce abhorrence of slavery, than any other publication from the same quarter. A vast amount of labor and research must have been expended in its preparation. The details of the various odious features of the slave system, pour a terrible brightness upon it. Great care seems to have been employed in ascertaining facts. The names of witnesses are given, with their places of residence, such, we mean, as reside in the northern States. We have no reason to doubt the accuracy of the majority of the facts stated in this volume. Many of them are derived from the statement of slaveholders themselves. We wish there had been a less free use by the author of scorching epithets in the utterance of his indignation. No language of rebuke can equal that of the facts presented. This book will be read. Men will differ about various points presented in it. Some of the statements may yet be found to have been too highly colored; some of them, possibly, directly denied. But though there may be some abatements of this sort, the book will exert, and it ought to exert, a powerful influence upon the minds of its readers. We say, let it be read. We care not how fast the copies are multiplied. Let its statements be searched by all the eagle-eyes the land can furnish to do it. Let those correct its statements who have the power."

Fire at Brighton. On Saturday afternoon about half past 3 o'clock, the barn of Mr. Edmund Rice was discovered to be on fire in Brighton; the flames communicated to the House, and notwithstanding every possible exertion, both were consumed. The furniture only was saved, and the loss is estimated at about \$3,000 without insurance. This melancholy accident is supposed to have been unintentionally, caused by some boys, who were playing with friction matches.

Useful and convenient as these little combustibles are, they are very dangerous in the hands of children. We have heard of repeated accidents, arising from their use as playthings by children, which would have resulted in serious, and fatal injury, but for timely discovery made by older persons; and we cannot but warn all who have the care of children to watch them, if they have an inclination to sport with these fireworks.

The Journal of Commerce of Friday reports the big Steamers as follows: "The ship Margaret Scott, Capt. Elbridge, arrived yesterday afternoon from Liverpool, reports having seen the steamship British Queen and Great Western on the 3d inst. at 7 A. M. in lat. 40 36, long. 66 30, distant from Sandy Hook 375 miles—very calm at the time—Both going off in fine style: the British Queen about 12 miles ahead."

The Steamers Again. The Brig Padua, Pinekey, reports, having, on the 3d inst., lat. 50 10, long. 64, at 7 o'clock P. M., exchanged signals with the steam ship Great Western.—In the same latitude, at 10 o'clock P. M., exchanged signals with the steam ship British Queen, 30 miles behind. The bark Bevis, Scudler, from Bordeaux, reports having, on the 3d inst., in lat. 40 40, long. 66, seen two large steam ships, one 20 miles ahead of the other, and 400 miles from Sandy Hook.

A journeyman locksmith at Warsaw, named Michael Gausensky, is said to have inherited a fortune of 21,500,000fr. (2,350,000l.) by the death of a cousin in New York. A specimen of penny-lining, we should say.

TOWNSEND FEMALE SEMINARY.

The Examining Committee of this Seminary attended the public examination on Wednesday, the 31st ult., and are happy to report that their expectations were fully realized. As the number of pupils was large, and the time allotted to the examination only one day, it was not possible for the Committee to do more than ascertain the results of the instruction that had been given. These were exhibited by the several classes in a way to fix the conviction that the Teachers are eminently qualified for their work, and have been indefatigable in the discharge of their duties; and also that the pupils have appreciated their privileges and industriously improved them. The committee were especially pleased with the recitations in Mathematics, Moral Science, and Political economy, and with the compositions that were read, and the specimens of Drawing and Painting, that were exhibited. But most of all were they gratified to perceive that the tone of moral feeling in the Seminary is unusually pure and elevated. The services of the examination developed much to convince the Christian parent that in placing his daughter there, she would be surrounded by influences the most conservative and refreshing. For the Committee, August 6, 1839. BARON STOW.

Meeting in behalf of Education.—The American Institute of Instruction will hold their next annual meeting at Springfield, Mass. on the 22d of the present month, to continue five or six days. Lectures are expected during the session from several distinguished gentlemen.

Theological Instit. in Thomaston, Me.—This institution is in its infancy, but in the three departments, viz., the Full Course, the Limited Course, and the preparatory Course, numbers 19 students. Rev. Calvin Newton is Professor of Theology, assisted in the preparatory Department by Mr. Lorenzo B. Allen.

Emancipated Slaves.—The Dayton (Ohio) Journal says:—"Twenty-one blacks passed through Dayton on Tuesday last on their way to a settlement of negroes in Mercer county. A large tract of land is said to be owned by the blacks who reside there, and others at a distance, a school established, and various implements made by them. The 21 blacks above referred to, were freed by R. L. Hale and Benjamin Knox, of North Carolina, both members of the Presbyterian church. Mr. Hale came with the blacks as far as Cincinnati, having expended his entire estate, as is said, in bringing them thus far on their journey. In Cincinnati they leased the land they are about to occupy, of colored people—and were provided with means to enable them to reach their destination."

For the West.—The Buffalo Journal of the 29th ult. has this: "A PATRIARCH.—A gentleman aged 77, having in company his sixth wife, and being the father of 26 children, passed through this city yesterday on his way to the west. Verily, his ideas of emigration come late in the day."

A recent London publication makes the following classifications of the vicious population of that city: 500,000 Sabbath breakers. 10,000 who live by gambling. 30,000 who live by fraud. 20,000 who live by begging. 23,000 annually taken up drunk. 100,000 habitual zin drinkers. 100,000 systematically depraved.

How to ruin a Son.—1. Let him have his own way. 2. Allow him free use of money. 3. Suffer him to rove where he pleases. 4. Give him full access to wicked companions. 5. Call him to no account for his evenings. 6. Furnish him with no steady employment. Pursue either one of these ways, and you will experience a most marvellous deliverance, or will have to mourn over a debased and ruined child!—*Philo.*

Fourth Examination.—Every article written by a beginner for publication, should be examined critically four times before sending it to the printer. Once to extract from it all improper and redundant words and phrases. Once to add any new word or sentence which would render it better. Once to punctuate the whole as perfectly as possible; and the fourth time to become satisfied, whether the article, as a whole, is worth publishing.

Anecdote. As deacon A—, on a cold morning in January, was riding by the house of his neighbor B—, the latter was chopping wood and thrashing his hands at the door. The usual salutations were exchanged, and the severity of the weather briefly discussed, and the deacon then proceeded on his way. When he was a few rods off, he turned back and said to B—, "Don't be in a hurry, Deacon. Wouldn't you like a glass of good old Jamaica this cold morning?" "Thank you kindly," said the old gentleman, at the same time beginning to dismount with all the deliberation becoming a deacon—"I don't care if I do."

Letter of Tuesday thus sums up the history of life at Saratoga Springs: "There is the usual quantity here of flirtation, matchmaking, cap-setting, male coquetry, &c. &c. which is in no small degree amusing to observe and follow up, by an idle, unconcerned spectator, like myself."

BRIGHTON MARKET.—Monday August 5, 1839. From the Daily Advertiser and Patriot. At market 150 Beef Cattle, 35 Cows, and Calves, 100 Steers, 1825 Sheep, and 150 Swine.

Prices.—Beef Cattle—in consequence of the limited number at market higher prices were obtained, and we advance our quotations: first quality at \$5.00 a 69, second quality 7 75 a 8 25; third quality 7 75 a 8 00.

Cows and Calves.—Dull; a large proportion at market were from Canada. We noticed sales at \$25, 33, 38, 45, and 55.

Stores.—A very few sales only, probably owing to the absence of purchasers. Sheep—Sales quick, and at higher prices: lots at \$3, 25, 250 and 2 75. Wethers at \$3, 25, and 3 75.

Swine.—Dull, and prices still on the decline: a lot of small pigs, prime quality, were sold for 7c. At retail, from 7 to 10.

WORCESTER BAPTIST ASSOCIATION.—The 21st annual meeting of the Worcester Baptist Association will be held with the Baptist church in Fitchburg, on Thursday and Friday, Aug. 22 and 23, commencing at 10 o'clock, A. M. Introductory Sermon by Rev. J. B. Boomer, of Sutton; or by Rev. Mr. Ball, of Princeton, his alternate.

M. HARRINGTON, Clerk. Leominster, Aug. 7, 1839.

NEWTON THEOLOGICAL INSTITUTION.—The Anniversary of this Institution will occur on Wednesday, the 21st inst. The exercises are to commence at half past 9 o'clock, A. M. in the new Meeting-house, Newton Centre. Newton Centre, Aug. 2, 1839.

The Warren Baptist Association will hold its next anniversary with the Baptist Church in Westley. Woonsocket, Aug. 6, 1839. JOSEPH SMITH, Clerk.

The Barnstable Baptist association, will hold its next session with the church in Harwich, on the second Wednesday in August, 1839. Rev. William W. Hall, first Preacher, Rev. E. G. Perry, his alternate. It is hoped that brethren from other Associations will favor us with their attendance, and aid us by their prayers and counsels. While the business of the Association is conducting in the chapel adjoining, it is presumed, that religious services will be attended in the Meeting-house. J. BARNABY. West Harwich, July 12, 1839.

SALEM BAPTIST ASSOCIATION.—EXTRACTS FROM MINUTES OF 1838. Sabbath Schools.

"They would also recommend that the Clerk of each Sabbath School connected with this body, send annually, in the month of August, (post paid,) to the Clerk of this Association, a letter containing its statistics and such facts as may be worthy of notice, from which he shall prepare a report to be read before the Association, and, if approved, to be printed in the Minutes."

History of the Churches. Voted, That those churches, which have not forwarded their history to the Association, be requested to prepare and send them on, at the next session. LEMUEL PORTER, Sec'y. Lowell, August 5, 1839.

NEWTON THEOLOGICAL INSTITUTION.—INSTRUCTORS. Rev. BARNAS SEARS, Prof. of Christian Theology. Rev. IRAN CHASE, Prof. of Ecclesiastical History.

Rev. HORATIO B. HACKETT, Prof. of Biblical Literature and Interpretation. Rev. HENRY J. RIPLEY, Prof. of Sacred Rhetoric and Pastoral Duties. The Anniversary of the Institution occurs on Wednesday, the 21st inst.

NOTICE. Such of our friends as may attend the Worcester Association, convened at Fitchburg, Aug. 22d, are requested to call at the Baptist Meeting-house, where they will find a committee in waiting to receive them. For the Committee, N. W. SMITH. Fitchburg Aug. 12, 1839.

TAUNTON ASSOCIATION.—The annual session of the Taunton Baptist Association will occur on Wednesday and Thursday the 28th and 29th instants, in the Meeting house of the Church in North Attleborough. The Rev. Asa Bronson of Fall River, or (in case of his failure) the Rev. John Allen of Seekonk, is expected to preach the Anniversary Sermon.

HENRY CLARK, Cor. Sec'y. Taunton, Mass. August 5, 1839.

WEST SUTTON HIGH SCHOOL.—The full term will commence Wednesday the fourth of Sept. next. C. W. WALKER, Prin.

Married:

In Boston, Mr. Josiah W. Smith to Miss Susan R. Chase, formerly of Portland, Me. In New Bedford, Joseph Perkins, of Kennebunk, Me. to Mrs. Susan Locke. In Newton, Mr. Jas. J. Wyer, of the House of Mitchell, Wyer & Co. Darien Ga. to Miss Hannah H. Ladd, daughter of Mr. Wm. Ladd. In Lowell, Mr. Wm. O. Brown, of Boston, to Miss Mary Hubbard of L. In Nantucket, Mr. Randolph Cooper, of Boston, to Miss Ann Brown, of New York. In Portsmouth, N. H. Prof. Chas. Brock to Mrs. Charlotte A. Lord, daughter of the late Dr. Haven. In Rutland, Vt. Hon. Samuel Foot to Miss Emily Fay, daughter of the editor of the Rutland Herald. In Harrison, Westchester Co., N. Y. 17th ult., Thomas C. Carpenter to Elsey Keeler, both of H.

Died:

In Worcester, Aug. 6, Ann Maria, daughter of Mr. Jenson Knapp, aged 3 yrs.; Aug. 9th, Drowned, Mary Francis, daughter of Mr. Jaxon Corner, aged 7 yrs.; Aug. 19th, Mrs. Patty Johnson, wife of Capt. Timothy Johnson, aged 67; Aug. 11th, at the Hospital, Mr. Seth Bradley, aged 74. In Holden, on Monday of this week, Mr. Willard M. Hubbard, aged 63. Mr. H. has long been a useful member of the Baptist Church in Holden and his loss will be severely felt. In Boston, Thomas Thompson, Esq. 73; Jeremiah Teabody, Esq. 63; on Saturday afternoon, drowned, Chas. Francis Merriam, 51-2. In Brighton, Miss Grace Thwing, daughter of the late Dea. Amos Thwing, 31. At Lynn Mineral Spring, on Monday morning, of Lockjaw, Mr. Ebenezer Bailey, 44. In Dresden, Me. Mrs. Abigail Goodwin, daughter of Mr. Wm. Goodwin, late of Charlestown, 92 yrs. and 8 months. In Portsmouth, Ct. 25th ult. Ulysses, wife of Rev. Dexter Potter, and daughter of Rev. James Sabin, 25. In New York, Mrs. Lucretia Lyman, relict of the late Levi Lyman, Esq. of Northampton, Ms. 75. In Utica, drowned in the Canal, Mr. Joel H. Hopkins, carpenter, formerly of Mass.

PHRENOLOGICAL ROOMS.

BUTMAN ROW.

M. R. T. H. PONS, Practical Phrenologist, of Boston, Respectfully gives notice to the public, that he will receive visitors at the above rooms for the purpose of GIVING PHRENOLOGICAL DESCRIPTIONS OF TALENTS AND DISPOSITION.

Mr. P. never fails to give a correct phrenological delineation and analysis of the characters of those who submit to his examination, according to the principles of the science. To parents, the benefit to be derived from a delineation of the various qualities of their children, is of the greatest importance, that they may be enabled so to direct the manifestation of their propensities, that they may be brought entirely under the subjection of their moral and intellectual nature, thus capacitating them to act a prominent and pious part in the drama of life.

Mr. P. will be in attendance at the above rooms between the hours of 9 and 12, A. M. and 2 and 5, P. M. Private room for examination. He will also attend at the residences of those who may request him so to do. Price of examination, including chart 50 cents. Worcester, August 5, 1839. 3a32

WORCESTER, MS. PROBATE OFFICE, JULY 30, 1839.

To all persons interested in the estate of BETSY C. SWEETSER, late of Worcester, deceased.

YOU are cited to appear at a Court of Probate to be holden at Worcester, on the first Tuesday of September next, to show cause why the instrument which purports to be the last Will and Testament of said deceased, should not be approved. CHAS. G. PRENTISS, Reg.

BRADING STRAW.

JUST RECEIVED. 50 LBS. Good Brading Straw at 25 cts. per lb. Straw Machines at 12 1-2 each. Good 11 Braid wanted for which the highest price will be paid by RUFUS SANGER. No. 7 Granite Row, Worcester. 22

Large Stock of Dry Goods, Selling off at Cost! THE Subscriber wishing to reduce his Stock of Goods previous to the first of September next, therefore offers until that time a part of it at cost, and less than cost, and the remainder at a small advance. ORRIN RAWSON. Worcester, June 26, 1839. 9w.26.

TAXES for 1839.

TREASURER'S OFFICE, Worcester, July 15th, 1839. THE County, Town, School, South Parish, Central Parish, and Baptist Parish, Taxes have this day been committed to me the subscriber, for collection, and are to be paid at my Office, over the store of James Green & Co., entrance No. 3.

The following discounts will be made on all said Taxes (except such as are ordered collected by the Assessors of the Town, agreeably to the 12th Section of the 8th Chapter of the Revised Statutes, and those of a School District,) viz. 6 per cent. if paid before August 14th; 4 per cent. if paid before September 13th; 2 per cent. if paid before November 12th; after which cost will be made on all Taxes remaining unpaid. As I wish to do my duty as a servant for the people, I hope the citizens will do their's and greatly oblige their humble servant, WM. GREENLEAF, Treas. & Collector.

The Taxes of the Second Parish in Worcester, have this day been committed to IRMA PHILLIPS, Treasurer and Collector of said Parish, and are to be paid at his Office, over the Worcester Bank. The same discounts will be made as are made on the Town Taxes. Worcester, July 15th, 1839.

FOR SALE.

A BOOK BINDERY ESTABLISHMENT in Pittsfield Mass., consisting of a full set of TOOLS, Ruling Machine, &c. The above will be sold low, if applied for soon. To a man who has a small capital, this affords a rare opportunity, as business is good and permanent. Apply to Austin Hayden, Pittsfield, or to Samuel Wardwell, Dalton. A. HAYDEN. Pittsfield, Mass., July 3, 1839. 6w.27.

"American Slavery as it is; TESTIMONY OF A THOUSAND WITNESSES." BY THEODORE D. WELD. 224 Pages, Octavo: Price, 37 1-2 cents. A few copies for sale at this office. Worcester, June 5, 1839.

NOTICE.

THE subscribers have formed a connexion in business under the firm of J. R. BIGELOW & CO., and are now receiving at the old Store of P. Richardson & Co., a large assortment of West India Goods and Groceries. Consisting, in part of Flour, Salmon, Raisins, Grain, Halibut, Currants, Pork, Toss, Spices, Lard, Sugars, Preserves, Ham, Rice, Ale, and Porter, Mackerel, Molasses, &c. J. R. BIGELOW. J. R. BIGELOW. Worcester, June 26, 1839. 3w. 26.

A. W. STOCKWELL,

COUNSELLOR AT LAW, HAS removed his Office to Brinley Row, opposite the American Temperance House, up stairs. Worcester, April 3, 1839. tf.

HELP WANTED.

A CAPABLE GIRL, who understands a Housework generally, is wanted in the family of the subscriber—good wages and a good situation may be obtained by immediate application. D. S. MESSENGER. Worcester, June 19, 1839.

NOTICE.

THE subscribers have this day formed a co-partnership in business, for the purpose of carrying on all kinds of BOOK and JOB PRINTING.

Their assortment of type and other materials has been recently very much enlarged and improved, and they are now prepared to print, in the best manner, at short notice, and on the most favorable terms, BOOKS, PAMPHLETS, Business and Visiting CARDS, LABELS, CATALOGUES, &c. &c.

No. 5 Goddards Row, Worcester. M. SPOONER. H. J. HOWLAND. Worcester, March 11, 1839.

POETRY.

MELODY.

BY WILLIAM LEEGETT.

If you bright stars which gem the night
Be each a blissful dwelling sphere,
Where kindred spirits re-unite
Whom Death has torn asunder here,
How sweet it were at once to die,
And leave this blighted orb afar!
Mix soul with soul to cleave the sky,
And soar away from star to star!

But oh! how dark, how drear, how lone
Would seem the brightest world of bliss,
If, wandering through each radiant one,
We failed to find the loved of this!
If there no more the ties should twine,
Which Death's cold hand alone can sever,
Ah! then these stars in mockery shine
More hateful as they shine forever!

It cannot be—each hope and fear,
That lights the eye or clouds the brow,
Proclaims there is a happier sphere
Than this bleak world that holds us now!
There is a voice which sorrow hears,
When heaviness weighs life's galling chain,
'Tis heaven that whispers, "dry thy tears,"
The pure in heart shall meet again."

For the Christian Reflector.

WORLD—Exposition No. 2.

11th. World in the following is used for the Law or first dispensation, its exit being at hand, the Apostle saying (Heb. 8:13) "Now that which decayeth and waxeth old is ready to vanish away."

(1) (9:25.) "Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; for then must he often have suffered since the foundation of the world i. e. from the framing, setting up or giving of the law, but now once in the end of the world i. e. end of the ministration of the law hath he appeared to put away sin by the sacrifice of himself." For had Christ come or been called like the Levitical Hierarchy, and not after the order of Melchisedek, "then must he often have suffered" even every year from the foundation to the end of the world, i. e. law or polity; but now once in the end of that polity hath he appeared, (not to destroy but to fulfill) to put away sin-offering by the offering of himself.

I am apprised that Dr. Scott and the names of many good and able men may be adduced to prove that world above signifies the globe on which we live; that the earth having then stood more than half its destined time, the Apostle called it the end. But I call no man Master nor desire that even a babe in theology should call me so. I appeal to the word and "to the testimony" comparing scripture and "spiritual things with spiritual."

And how came Dr. Scott by the knowledge that this globe had revolved above half the times that it would seem good to the Creator of it to sustain it in existence? For it yet remains to be shown that the Bible so much as intimates that this world literally ever come to an end but contrarywise. "One generation cometh, but the earth abideth forever."

Suppose the time of its duration was more than half expired, though I know of no sign of it in scripture or in philosophy, who can cite a passage of scripture so wide from the letter and that too when speaking literally as to call it the end because the time was more than half out. As well might the Savior have cried "it is finished" when his sufferings were only more than half borne. Or if he in this, referred to the prophecies which were to be fulfilled on himself, why did he not say this by the time that the following was fulfilled, "He was led as a lamb to the slaughter?" Or when he was first nailed to the cross?

Once more, and I leave it to the reader. It would not prove true that to offer himself often "as the high priest" he must often have suffered from the creation or foundation of the earth, as the tabernacle with the holiest of holies, the golden censer and the sin-offering was not instituted for more than two thousand years after creation, nor till long after the first world in its more general sense was destroyed. But to return.

(2) Col. 2:8. Beware lest any man spoil you through philosophy and vain deceit after the tradition of men after the rudiments of the world [law of Moses] and not after Christ, (V. 11.) In whom ye are circumcised, i. e. in heart or spirit, a good reason sure why they should not be circumcised in the letter and keep the formalities of the law. It may be seen on to v. 16, that the Apostle was contrasting the Gospel with the ordinances of the law and not with the rudiments, or ceremonies of idolatry or world in an earthly or unholy sense.

(3) Gal. 4:3. "Even so we when we were children were in bondage under the elements of the world." That the Apostle used world in this passage for law will be rendered yet more certain by examining the connection—the world law occurring in the two verses following the text above and on the same subject.

To close. All who have read the learned Dr. Clarke, have seen in his quotations from the Rabbins that these Jewish Drs. in their allegories when they had spoken of the law or Old Testament would in the same sentence, to avoid a sameness and to appear sublime and rhetorical use world for law, dispensation or testament. As for instance Solomon was accused of changing a dot or title in the law "which say they would destroy the world [law] for a testament defective in part is defective in all." A proof that with the ancients it was not uncommon to use world for law, dispensation or testament.

12th. World is also applied to a holy building, because that in it were performed the services of the law and the worship of God who gave the law. (Heb. 8:1.) "Then verily the first covenant had also ordinances of divine service and a worldly sanctuary."

As the law had obtained the name of world perhaps from its being of such height and

depth and length and breadth, searching even the thoughts and intents of the heart, as also because the law exhibits such beauties and wonders or, as by the world, literally temporal life is fed and supported and the eyes lighted and gratified, so is spiritual life generated, fed and supported, and the mind enlightened by the Law, whose waters in those who drink of them became a well of water springing up into everlasting life for "The law of the Lord is perfect, converting the soul—the testimony of the Lord is sure, making wise the simple—the statutes of the Lord are right, rejoicing the heart—the commandment of the Lord is pure, enlightening the eyes." And as Herod in character was called a "fox," because Herod in character savored much of the peculiarities of that animal. And as (1 Sam. 4:7.) the "Ark of the Lord" was by the Philistines called GOD because God was in it, in that it contained his law, with power from on high; so the evangelist it seems "by way of eminence" called the ark world, the name which had been given to the law or tables of the covenant, the ark being their repository. Therefore,

13th. World is taken for ark. (Jno. 21:25.) "And there are many other things which Jesus did, the which if they should be written every one I suppose that the world itself i. e. the ark of the Lord could not contain the books that should be written." As if anticipating that the gospel or law of Christ also might be put into the ark as were the books of the law.—See Exo. 25:21 repeated Heb. 9:4. "Which had the Golden censer and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded and the tables of the covenant;" a world of wonders sure.

Now if the Apostle in the verse preceding Heb. 9:4 above might connect "world" to the sanctuary in addition to all its previous different significations, much more may not the Evangelist have called the "ark of the Lord" with all its contents the "world?" And I would ask the infidel, an appellation which I utter in no unkindness but with respect, considering many of the circumstances under which he has become infidel, and also considering the respectability of not a few, I would ask, I say, if it is just to bring this text against the veracity of the scriptures because the word taken literally would signify altogether beyond the bounds of hyperbole as one small room of the house would contain ten fold more than "the books that should be written" the thickness of the skins on which they wrote and the many works that Jesus did in the space of three or four short years notwithstanding.

14th. "World," signifying kingdom. (Matt. 13:35.) Declare unto us the parable of the tares of the field.

He that soweth the good seed is the Son of man, the field is the world, i. e. the Jewish world, first or especially, but also the Gentile. The good seed are the children of the kingdom, i. e. according to the spirit.

(1) V. 39. The harvest is the end of the world, i. e. kingdom in the hands of the Jews, as said the Savior to the chief priests and elders (21:43.) "The kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof." Contemporary with which was the end of the wicked generally i. e. the Jews and others also who were joining unto them. Proof. (Amos 8:2.) "Then said the Lord unto me, The end is come upon my people of Israel," &c. So (Mat. 8:12.) "But the children of the kingdom i. e. according to the flesh, shall be cast out into outer darkness," &c. And said the Savior again (22:7.) "And he sent forth his armies and destroyed those murderers and burned up their city." But to return.

(2) (V. 40) "As therefore the tares are gathered and burned in the fire so shall it be in the end of this world [kingdom] again."

(3) V. 49. "So shall it be in the end of the world."

(4) And anon Christ is asked (Mat. 24:3.) "Tell us when shall these things be (i. e. the avenging of all the righteous blood, &c. as described in Ch. 23, with the destruction of the temple) and what shall be the sign of thy coming and of the end of the world [kingdom or reign of the Jews] (v. 4.) "And Jesus answered," &c. to v. 6, where he saith.

(4) "For all these things must come to pass, but the end [of the world, kingdom] is not yet."

(5) V. 13. But he that shall endure (i. e. the evils and persecutions and not "cool cold,") unto the end [of the world] the same shall be saved."

(6) V. 14. And this Gospel of the kingdom shall be preached in all the world (to the Jew first but also to the Gentile) for a witness unto all nations and then shall the end [of the world] come.

"The same shall be saved" i. e. if ye watch my coming, and at the sign forsake all and flee to the mountains.

(7) and last (28:19.) This being after his resurrection, "Go ye therefore and teach all nations baptising them in the name of the Father, &c. &c. and lo I am with you always even unto the end of the world i. e. (as before) kingdom or religious reign of the Jews unto their utter overthrow and unto the deliverance of his disciples and crowning them with glory and immortality.

NATHAN MERIAM.

Baldvillville, Aug. 6, 1839.

THE PLEASURES OF BEING A KING. Louis Philippe, King of France, must lead a most miserable life. Letter-writers from Paris state that he does not venture out, except with a heavy escort of troops. At the Tuilleries, St. Cloud, Versailles, and Neuilly, no one is admitted, if he be there or expected. And nine years ago this was the popular "Citizen King." He lives in the midst of alarms. One of the latest was, that assassins were to drop down the chimneys of iron was put up to every chimney. An observatory has been erected on the top of the Tuilleries from which to keep a "sharp look out for squalls." A sentinel is continually posted there, to give the alarm if he sees anything symptomatic of an attack. Oh the pleasure of being a king! [Times.

MISCELLANY.

THE STRONG MAN OF VIRGINIA.

Some of our readers have doubtless met with the story of Peter Francisco, who in a quarrel into which he was forced, threw his antagonist over a fence, and then threw his horse after him. Here is a more particular account of him than we have ever seen.

Hearing that a giant is in the city of Columbus, I am reminded of my old acquaintance, Peter Francisco, who was a citizen of Buckingham county, Virginia. Peter, I venture to affirm, was as great a curiosity in person, as this giant, yet with a dignified manliness compatible with his vast patronage and highness of frame, he deigned not to exhibit himself to the public gaze. He contented himself to live on a farm and enjoy the comforts of a simple husbandman.

Peter Francisco was remarkable for his strength; a large double jointed man, nearly seven feet in height without any surplus flesh, yet so corpulent and so proportioned like other men, that few would notice his uncommon height. His weight was from three hundred and thirty to three hundred and fifty pounds! Still he was of such a stature that he was a raw bone.

As to Peter's strength—he informed me that in the army of the Revolution, while fed on blue beef 18 years of age, and wrestling with his fellows in camp, he first discovered his strength;—that he could then hold two of the strongest men, by pinning a hand on his chest, could afterwards do as well known to his old neighbors, set a common size man in the palm of each hand, and lifting them up, bump their heads against the joists or ceiling above. He could take between his teeth, a common egg legged dinner table, (of walnut or mahogany,) and without the aid of either hand or foot, lift it up and set it on the opposite side of the room. He never hit but two men in his life, (for he was too magnanimous to be quarrelsome) the first blow on the first man broke his jaw bone in two places; the second received only one blow and got three ribs broken; the third man being a friend of the two first, insisted on fighting; but Peter (feeling further havoc) gently laid hands upon him, and lifted him aloft, bore him through the gazing multitude, by the nape of his neck and the sea of his breeches, and threw him over the fence! Peter then told him if he would go home and take care of his wife and children, as he had advised his two unfortunate friends, he would throw his horse over also: the man agreed, and Peter actually threw his horse over the fence!

Peter Francisco was taken prisoner by the British during the revolution, conveyed to a tavern, and seven soldiers placed over him as a guard. He at an early day got possession of one of their swords, cut down three guards in succession, took the other four prisoners, and marched them into the American camp.

This last affair was denied during the last war in a newspaper controversy, which resulted in the taking of many depositions of the living witnesses, showing the truth of the whole story; and thus become a historical matter.

Fearing the above statement (that Peter threw the horse over the fence) may be considered too much for human credulity, I will further state, that Peter did not himself, when I doubted his assertion, that "the horse was near a low fence, which reached about midway his sides; that he pressed him up to the fence and reaching under his belly, seized his opposite legs, and raising him up a little from the ground, turned him a somerset."

Many other feats of strength might be told of Peter Francisco. He died a few years past, while acting as Sergeant at Arms in the Virginia House of Delegates.

Subterranean Forests. The discovery of a subterranean forest in the bed of the Bonding Pool, at South Stockton, would not have caused so much surprise, had the geologist known where to look for those hitherto illegible records of former ages. In the infancy of his science, he naturally directs his attention to those districts which bear upon the surface imposing indications that they have suffered great changes; but it is to the desolate moor, the barren heath, the level fen, and the swampy marsh—from which the forest and the wood have disappeared—that he should look for the mighty revolutions which organic elementary convulsions have inflicted upon the vegetable world. The absence of scenery and the want of terra incognita to tourists and savans; but the geologist, and the historical antiquary too, would be amply repaid by deviating into them. For instance, let them turn eastward from the old Roman road which leads from Lincoln to London, and a few miles walk will plunge them into the vast fen which, for thirty miles, runs on a dead flat, on the west side of the river Witham, from Lincoln to Boston. Here they will find a subterranean forest, to which it is yet known that at Stockton, bears no sensible proportion. Probably for almost a hundred square miles the once "gigantic monarchs" of the forest lie entombed under the earth, snapped off at a few feet from their roots, and all prostrated nearly in the same direction.

This is the appearance in which the extensive drainage works throughout the district present them; but in many parts they lie so near to the surface, that (either through the sinking of the light soil above them, or the wasting of it by winds, which in dry seasons carry fit off in clouds like sands in the desert) they are continually as it were, forcing themselves again into the upper air. The farmer knows when and where this process is going on, by the absence of all verdure above them, and immediately gives them a "lift" for his own benefit, for when the bole of tree comes up entire, the wood, like that at Stockton, is of great price. Though when it first comes up damp it seems mouldering and rotten, by a little exposure to the air it becomes so excessively hard that no tool of ordinary temper will work it; but it has this remarkable property, that it always rends easily, and as straight as if it was sawn. When with much labor it is worked into fancy articles of furniture, its color and polish resembles those of black marble. The size of these trees may be guessed from the fact that the writer, a few years ago, saw one "lifted," which contained 1,440 solid feet in the bole alone; and himself "lifted" one which contained 1,000 feet in the bole, and measured sixty feet long to the first arm. Connected with the striking phenomenon of the trees occasionally making their appearance above ground again, it should be mentioned that, as might be expected, the broken arms and branches do this so abundantly, that the farmer is compelled to collect and cart them off the land.

As they stand thus collected into heaps, a field presents the appearance of having borne a heavy crop of black stumps. Indeed the soil itself when examined, proves to be little more than wood reduced by decay to pulverisation. As to the cause of this wide-spread devastation, we have not record, nor even tradition of it. That at Stockton has been supposed to have been caused by the Roman soldiers, because they were in the habit of felling considerable quantities of wood as a substratum and binding for their roads, and because one

tree appears there to have been cut down.—From this evidence of the "hand of man having been there," it has been supposed that man must have been the author of the whole ravage. But this is by no means conclusive. Man was no stranger to the subterranean forest described above, for things fashioned by his hands have been found amongst its ruins, and though a tree, or many trees, might be discovered which had undergone the operation of the axe, it would rather prove the reverse, than that man had been the destroyer of the curious but an interesting one—just such an one as, if solved by the combined researches of the antiquary and geologist, might do something to elucidate the dark pages of our earlier history.—[London Sun.

Departure of the British Queen, the Great Western, and three Packet Ships.—A scene so exciting as the one which took place in our harbor yesterday, has not been beheld here since the first ship crossed the Atlantic. The day was pleasant, bright and beautiful. The showers of the preceding evening had cleared the air, and a cool breeze was blowing from the north, making the weather more agreeable than is often experienced in New York at this season of the year.

It having been announced that the two largest steam vessels in the world, as well as several packets, were to leave for Europe at twelve o'clock, the whole town was astir long before that hour arrived. Carriages loaded with passengers and baggage were passing in one continuous stream to the foot of Clinton street, where the leviathans of the deep were lying.

The steamboats which were to accompany them down the bay were loaded almost to sinking with the friends of those who were embarking, and with thousands of others who were crowding to behold the interesting sight. Every dock and pier, from Clinton street to the Battery, was thronged with a dense mass of human beings. The Battery and Castle Garden were also filled with spectators. The shipping was completely covered, the masts and rigging being literally alive with people. Brooklyn also presented a mighty throng; standing in long and solid columns across her beautiful heights. A goodly proportion of the immense gatherings, both on land and water, was composed of ladies, whose cheeks seemed to blush with unworldly loveliness as they were kissed by the healthy breeze, flushed with the excitement of the occasion.

At about half past one the Great Western came out from the dock, fired her gun, and started on her way, receiving the cheers of the tens of thousands as she passed.—Shortly after "the observed of all observers," the noble British Queen, came out, and it was soon evident that the full measure of enthusiasm was reserved for her.—Cheers long and loud burst out from the shores, docks, ships and steamboats. As she proceeded down the bay she continued firing her gun, and returning the immense cheering of the populace. She was accompanied by the steam packet Neptune, the boats Arrow, Novelty, Passaic and Hercules, decorated with the flags of both nations, and two or three of them accompanied by bands of music, who continued playing the favorite national airs of both countries until they had reached the lower bay, to which place we will now change the scene.

The Ontario, for London, had hauled out of her berth and started on her eastern voyage about ten o'clock, and thus gained two hours start of the whole fleet which followed her. Next the Orpheus, for Liverpool, raised her sails to the favoring breeze, and shot down the bay in magnificent style at the rate of 8 knots an hour. At 1 o'clock the beautiful Havre packet Baltimore left the city, in tow of the Sun steamer, and before reaching the Hook, where the steamer left her, passed the Orpheus a few rods.—At that time the great Western, which started half an hour after the Baltimore, came thundering along some two miles behind, and before the latter and the Orpheus had turned their bows to the East, she shot at least two miles ahead of them. The Ontario had passed almost entirely out of sight. Some seven or eight miles behind the Western, came the paragon of naval architecture, the Queen, with the throng of steamers hovering around her, bringing up the rear in grand style. The scene in the lower bay, where all these splendid packets were in sight at once, all sails set and speeding before the wind, besides the new fast sailing Southerner and several other ships and brigs, under full sail, and the gay steamers of our city, was one of matchless grandeur and beauty, the like of which was never before seen in our waters.

We have heard no person estimate the number of those who were spectators of yesterday's doings at less than one hundred thousand, and we do not hesitate to say that at least five thousand attended the fleet down the bay on board the various steamboats. This together with the specie sent out by these vessels will show England that the gloomy news she sends us does not damp our spirits.

The number of passengers who left yesterday for the old world was probably double to that of any other occasion.

A Miser.—The Yarmouth, Massachusetts, Register records the death of Jeremiah Hallet, of that town, aged sixty-four years. He was an eccentric character—whose mind was constantly engrossed by two subjects, viz: getting money, and mathematics. The first was the business, the other, the amusement of his life. He was a miser in every sense of the word—for the last ten years of his life living alone, and denying himself all the luxuries and many of what are regarded as the necessities of life. He lived upon the coarsest fare—and would sit in his room in cool weather without a fire, and when his wood was rotten in piles, and a shingle served him for the double purpose of a fire shovel and bellows. To accumulate money he not only sacrificed all the comforts and conveniences of life, but even severed the natural ties of kindred. He committed suicide—and after death, on examining his rooms, it was found that the whole value of his furniture and bedding would not exceed three dollars, and every room was covered with filth and dirt. He was profound-

ly skilled in the science of numbers, and could boast of greater proficiency in the higher branches of the mathematics than any man in this part of the country. The readers of the old "Farmer's Almanac" will recollect his initials. He has solved all the mathematical problems published in that annual, and has furnished for it many original problems to puzzle the brains of adepts in algebraic lore.

Overseer of the Poor. Well, Tom, I've come to put you all into the poor-house.—Your wife says she can stand it no longer, for she cannot get food for the children.

Tom. Whatever is, is right, I s'pose, as the grammar book used to say. We've all suffered enough, if that's all. But it is all according to law. The law said there might be a shop, and the selectmen said there ought to be a shop, and said that old Red Face down there was the best man to keep it, and he has made me a drunkard, and got all my property, and now let the town take care of us. I've been thinking on't, and it seems to me right, that if a town will let men make drunkards and paupers it ought to take care of them. It seems strange to me that the Legislature had't made a law to build great rich houses to put the few rascals in, and then there would have been no use for poor-houses, sartin. Now twenty years ago I was better off than Red Nose—I could have paid cash down for law; but he set up by me, and I took a little to wear his sign—and bind a bargain, &c., till I lost in his shop, and it's just so with a dozen more of us. How much the town would have saved had they put him into the public keep, rather than all of us! But he's as big a drunkard as I am, only he can be sick, and lay down, and have a ride, or the doctor, and dress well. But it's all law, and he'll soon be there too, and then I'll settle with him.

Overseer. Are you ready?
Tom. Ay, ay, sir. I could'n't help thinking there was something when the old feller snuffed, and said this was the last I should have of him. Well now, squire, I am desput glad they've sent a decent looking man arter me; for if you'll believe it, when they sent me to house of correction the constable was so drunk that the keeper was confoundedly bothered to tell which he should keep; and if the constable had come this time, and been shut up in the poor-house with my wife instead of me, then I'd lost my chance—but now I hope to reform, as Capt. Thrifty did. I little thought, when I bought here and opened my carpenter's shop, that I should ever get on the wrong side of that fence. But it's all law—all right, I s'pose; though I don't understand the policy of it. I'm glad you've come, I am, indeed, sir.—The new law don't stop them yet, and I see no way to change but to be shut up out of their reach. O, that this ternal stuff could be shut up out of my reach, that's all, sir, and out of the reach of every body, that's all—nothing short, sir, will do it. Just so I can help thinking when I see the door open, and Red Nose smacking his lips so! That's all, sir, I'll go, sir.

A DISCOVERY IN THE ARTS.—One of the most important discoveries is the one applicable to the reprinting of books or reproduction of engravings. M. Dupont a very industrious printer, was seeking the means of saving the expense of stereotyping. With the assistance of a particular ink he was already enabled to avoid the preservation of the clichés, which require many materials and much place and money, by the means of the preservation of a mere printed sheet, which lithography afterwards reproduced whenever it was wanted; but doubting whether the ink used upon that sheet would retain in course of time the same properties, he consulted his brother, a very intelligent lithographer, and the latter found that neither ventured to expect. This new process is applicable not only to fresh printed sheets, but likewise to the oldest engravings, to the oldest books, and, what is of far more interest, to Greek, Chinese, and Hebrew books. It consists in two operations. Over the page or engraving of which you want a copy you may lay a particular composition. It is placed upon the lithographic stone and pressed, and the stone reproduces, with scrupulous precision, the original engraving or book. This impression could not, however, serve such as it is. It is itself covered with the same preparation, and it may then print thousands of copies, by the ordinary process, of every sort of lithography. Five minutes suffice for both operations. The original engraving may be restored to the portfolio which has supplied it, for it has not been injured; the book, thus wholly reprinted, may undergo another binding, and then honorably resume its place in your library. This new process admits of a reduction of 75 per cent upon the expense of printing; and as for engraving, that which on copper would cost 100 francs, will now cost but 20 francs! What consequences will not this discovery yield! It threatens the graphic arts, engraving and printing, with a complete revolution. A man of the greatest talent in the arts lays claim to priority in this discovery, as is always the case—when success has been obtained claimants come in. The wisdom of the central jury and patent laws must decide the question. In the meantime M. M. Duponts are manufacturing, which is always a great point. On Monday the King, Queen, Madame Adelaide, and Princess Clementine visited again the exposition, and examined the lithotypographic produce of the brothers. His majesty observing an engraved head of Albert Durer of 1527, was wanting in his collection of the Palais Royal, ordered a copy of it, and congratulated M. M. Duponts upon a discovery whereby there would be no longer any scarce engravings or books.

Paris Periodical. The discovery here announced, if there is no exaggeration in the account of it, will be of great value in multiplying copies of scarce books and prints. The great expense of printing, however, on the lithographic press, will limit the application of it to books of which only a few copies are wanted. If the printing could be executed on the common printing press it would be difficult to set limits to the importance of the invention. By merely sending single copies of a New York paper to Boston, Philadelphia, Cincinnati or New Orleans, editions might be printed for those cities, and the whole expense of transportation by mail would be saved. The President's message would be set up in type but once, at Washington, and every newspaper printer throughout the Union would print directly from the slip forwarded to him from the Globe office.

Many of the country newspapers could then be made without the aid of type! It would be necessary merely to arrange the extracts cut from the city papers, and put them to press!—N. Y. Observer.

From London Papers.—It has been seen from the late intelligence that the European powers have taken a strong interest in the preservation of peace in the East. The different governments in reference to this object have each maintained a strong naval power in the Levant. The following statement of their respective fleets is from French paper.

Turkish Fleet.—Six ships of the line, viz. one of 110 guns, three of 96; one of 84, and one of 90; eight frigates, viz. two of 64 one of 60, and one of 58, one of 56, one of 50, two of 46; four brigs of 20 guns, two cutters, and two steamers. Total 22. Egyptian Fleet.—Twelve ships of the line, four frigates, four corvettes, three brigs and one steamer. Total 24. French Squadron, four ships of the line, one corvette, one brig. Total six. No steamer. English Squadron.—Eight ships of the line, two frigates, one corvette, one brig, two steamers. Total 14. Austrian Squadron.—One frigate one corvette, one schooner.—Total three. Russian Fleet in the Black Sea.—Two ships of the line of 120 guns each, one of 110, eight of 84, three 78, eight frigates of 44, five corvettes of 24, several brigs and steamers—in all about 59 sail. Most of these vessels are at Sebastopol, where there are 16,000 men assembled who can proceed to the Bosphorus, if required, in three days."

Odessa, May 13. The greater portion of the fleet in the Black Sea, under the command of Admiral Lazareff, consisting of 18 ships of the line, 12 frigates, eight corvettes, six brigs, and six steamers, is still at anchor at Synopia. A division of this squadron, commanded by Vice Admiral Oumanoff, is stationed nearly opposite Bojukk-dere, and a ship of the line and two frigates have advanced as far as the entrance into the Bosphorus. The preparations for war in the Russian army continue with great activity. A corps of 40,000 men is already assembled in the Crimea, quite ready to embark at the first signal, at two points, namely, Sebastopol and Kertch, where there are more than one hundred and sixty vessels of transport, as well as the squadron of Prince Gortschakoff, destined to protect the disembarkation of these troops. The division of Lieutenant-General Rjuzewski, which it was first intended should act against the Circassians, has gone to Anapa and Sojumo Kale points from which it can be easily transported to Trebizond. The army of the south encamped on the banks of the Pruth and of the Danube, and which is composed of 120,000 men and three hundred and sixty pieces of artillery is waiting every moment the orders to march. It is affirmed that Field Marshal Parkewitch has only departed for Germany in order to make known the change in the Russian plans, and that he must soon repair to Bessarabia, to take the command of the numerous troops which are there. The considerable forces which Russia is collecting, and the immense quantity of rations and munitions of war now preparing, prove, that it is not merely a demonstration which is intended but a serious war. It is said that the Czar has decided upon restoring Count de Woronzoff to the post of Governor-General of Little Russia, and that an Imperial Rescript has already given Woronzoff as the name of a steamer to navigate the Danube. If this news is true, it is to enjoin the southern population, in order to appease the fermentation which is reigning, and which in the event of a war, might easily be turned into a general insurrection.

Newspapers in France.—In Paris especially—are probably as numerous as in any city of the world of like amount of population. I will recapitulate an authentic exhibit, which I have lately seen of the copies of daily sheets which some of the establishments here circulate, viz: The Press circulates daily 9,700 copies; the Siecle 11,000; the Debats 9,166; the Constitutionnel 5883; the Gazette 5,000; the Courier 5000; the Times 2433; Quotidienne 3,331; the National 3,333; the Journal General 1,450; the Commerce 3,100.

The papers enumerated are but a portion of the periodical publications in this city. But, from the daily aggregate thus furnished, one may judge how much of a reading public the French are, and how free the press here must be, in fact, to be perpetuated upon a scale so extensive. The expenses of a daily paper here to subscribers scarcely equals that of a corresponding publication in the United States. The Press, or the Siecle, for instance, cost but 40 francs, or say 88 per annum.

Misery in China. No literature in the world teems with so many maxims of morality as that of China; it strives to inculcate charity and benevolence; but we are afraid that it has but little influence on the practice of the people. It is not an uncommon sight, walking through the suburbs of Canton, to see wretches in the most abject state of poverty, lying huddled together on the cold pavement, where they are left to die, unprovided and unrelieved by the thousands that pass by them. Six of these miserable objects, more dead than alive, were lately seen in a square lying together, with three others already become corpses, and one of the poor wretches was seen to despoil the dead of their scanty covering to shelter her from the cold. Yet, though thousands of their countrymen beheld their misery, not an arm was stretched forth to give relief, nor a morsel of food was given them to prolong their miserable existence. Such sights are anything but uncommon in the crowded streets of Canton.

An African Lecturer.—A Mr. A. W. Hanson, a young native of Africa from the Gold Coast, son of the present Governor of British Acra, is lecturing at Hartford, Connecticut, on geography, history, languages, manners, and customs of the western tribes of Africa. The Courant, in speaking of the lectures, says that they are written in a style, and delivered in a manner, highly creditable to the lecturer, and the voluntary contributions which follow them, are intended to aid him in his commendable object of returning as a Missionary to his countrymen.